

**BIOGRAPHY
OF
YOGI RAMSURATKUMAR
THE GODCHILD
Tiruvannamalai**



AMARAKAVYAM



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This book is dedicated to Yogi Ramsuratkumar and His King Murugeshji

CONTENTS

	Page
Author's Note	vii
Yogi Ramsuratkumar, A Mystic	ix
Yogi Ramsuratkumar's Mission	xii
1. The Birth Place	1
2. The Early Life of Ram Surat Kunwar.....	2
3. Kapadia Baba	4
4. The Transformation	5
5. Pilgrimage to Kasi	6
6. Marriage	7
7. Jobs.....	11
8. A Sadhu in the Family.....	13
9. First Visit to Tiruvannamalai.....	16
10. Making Fit to Receive the Grace.....	18
11. Visit to the Masters	20
12. Depression.....	23
13. The Real Father Swami Ramdas.....	25
14. The Struggle to Renounce.....	28
15. The Beggar.....	30
16. Pandit T.K. Sundaresha Iyer	34
17. Encounter with J. Krishnamurti	35
18. Yogi Ramsuratkumar	39
19. Persecution.....	43
20. Thapovanam, Thirukoilur and Tiruvannamalai.....	45
21. Sivananaintha Perumal Sadayan and George	53
22. Radhakrishnan	58
23. Truman Caylor Wadlington.....	61
24. Again Thapovanam, Thirukoilur and Tiruvannamalai	64
25. From Punna Tree to Vessel Shop	68



„YOGI RAMSURATKUMAR — AMARAKAVIYAM..“

	Page
26. Misuse of Guru's Name	71
27. A Learned Simple Devotee	73
28. Danger of Fall Down	75
29. Sri A.R.P.N. Rajamanicka Nadar	78
30. Sri Rajadurai Nadar	83
31. Smt. Shenbagammal.....	87
32. Sri Perumalraju.....	92
33. Dr. T.P. Meenatchisundaranar.....	94
34. Sri Periasamy Thooran	101
35. Sri Vakkeecha Kalanidhi Ki.Va. Jagannathan	104
36. Seeing the Family after 25 Years	111
37. Sri Murugeshan	117
38. Parthasarathy.....	151
39. Sri S.P. Janarthanan.....	182
40. Yogi Ramsuratkumar Ashram.....	191
41. The Odd Devotees	201
42. Janarthanan's Restlessness	204
43. Janarthanan's Resignation	218
44. Construction of the Ashram	225
45. The Disease	233
46. Hospitalization	239
47. Final Days	243
48. Rituals	258
49. Pictures Gallery.....	263
50. Meeting with Saints and Sadhus	339
51. Some Memorable Events	355
52. The Songs Yogi Liked.....	405
53. The Institutions	416
54. The Teachings and the Value of the Name.....	423
55. Yogi's Statue	442

Author's Note

This is the real story about how a peasant's son Ram Surat Kunwar became Yogi Ramsuratkumar. The events and experiences in the life of Ram Surat Kunwar till he became Yogi Ramsuratkumar can have a tremendous impact on one's life and affect and awaken the untouched conscience of spiritual energy in the deep chamber of one's being.

After he became a great Yogi equal to the ancient and recent Masters of this benevolent Spiritual Land India, it is a benediction to go through the life of this great Yogi who helped the people to evolve towards Godhood. It is a beauty to watch Yogi alleviating the sufferings of the people, imbibing the wisdom of Divinity and merging the eligible into his own self.

From the remote village Nardara in Uttar Pradesh, how the youth Ram Surat Kunwar was dragged to the Holy Hill Arunachala and the Masters in South India and how, after he became a Yogi, helped the world, is the story. This is the story how a good man becomes a God Man.

Without adopting any rituals and not leaning on any traditional conditioned customs of the religion, Ram Surat Kunwar braved his path with the pure faith upon his Guru and reached the other shore safely. Mysterious were the ways of the Masters who worked on him and brought him to Tiruvannamalai for the sake of his children who should also cross this mighty ocean of Samsara. Without preaching any conventional religious practices, Yogi asked the people to remember his own Name which would evolve them to the highest Spiritual State, oneness with God. This is the unique beauty in the spiritual history of India.

After Yogi Ramsuratkumar dropped his mortal body, Yogi guided the author to reach His Birth Place with the great help of His two other devoted children Sri Parthiban of Aruppukkottai and Sri Sakthivel of Chennai. When they were there, the story of the Master was put before them without any hesitations by the family members of Ram Surat Kunwar. The author salutes and expresses his deep gratitude to all the family members of Ram Surat Kunwar, particularly Smt. Ram Ranjini Devi and Sri Amitabh Kunwar, the wife and the son of Ram Surat Kunwar. Smt. Ram Ranjini Devi passed away on 25/12/2004.

. YOGI RAMSURATKUMAR — AMARAKAVIYAM .

The events narrated in this book were either told by Yogi Ramsuratkumar Himself and his family members on various occasions or directly witnessed and experienced during the author's 25 years of association with Him. From 1976 to 2001, during these 25 years, the author witnessed several of Yogi's facets, few of them have been narrated in this book. The author has attempted to bring out only the Human Aspects of this great Yogi. The author could not put His Divine Aspects in words. One could perceive Yogi's wholeness and merge in His Infinite Vastness but it is impossible to describe His Divine Aspects in words.

The title "AMARAKAVIYAM" had been given long before by Yogi Ramsuratkumar to the author in 1982. In the same year Yogi Ramsuratkumar had shown to the author, His family members who happened to visit the Master for the first time after a gap of 25 years and his friends Sri Murugeshan of Tuticorin and Sri Sivasankaran of Sivakasi.

This book "AMARAKAVIYAM" narrates the events that has happened in the life of Yogi Ramsuratkumar from 1918 to 2001. I could narrate only a very small portion of the events that has happened in the life of this great Yogi but still I feel it would become a great benediction for the seekers to understand the Mystery of the Master. I am not a qualified author but still I have to do the job to record by narrating the Biography of one of the great and authentic Spiritual Masters of India.

There may be serious flaws in the language and the presentation of this book. Still, I hope this book will help one to understand the works of the Divine Spiritual Master of the century.

People used to say that it is a sin to see and tell the source of the River and a Rishi. But Yogi is neither a Rishi nor a River. Yogi is beyond everything, far, far away from the known titles of the Godmen in India. He is a Perfect Human, a Perfect Godman, a Perfect Spiritual Master and a Perfect Avatar. I sincerely feel by bringing out this book, I have done my sincere duty to my Guru. If anybody calls this a great sin, I would like to be proud of having committed this sin.

I sincerely convey my heartfelt thanks and gratitude for the great support received in bringing out this book in such a beautiful way to Sri Rajesh and his team in M/s. Srinivas Fine Arts (P) Ltd., Sivakasi and Chennai.

TIRUVANNAMALAI

PARTHASARATHY

DATE :

Yogi Ramsuratkumar, A Mystic

Who is Yogi Ramsuratkumar? Many people have asked this question and wondered whether He is a saint, a sage, a spiritual master, a Guru or God Himself. Who is Yogi? To which religion does he belong to?

If one claims that Yogi is a saint, perhaps it may be true to a certain extent. But at the same time He never exhibited His saintly features. He never did any rituals, did not take bath regularly, never had allotted time to worship, did not wear any saintly symbols, but still He was saintly because He was the Holiest and such Holiness one could not witness in any worlds or heavens. But at the same time He could not be limited or conditioned to the boundaries of the Religions. Yes He was a saint and more.

If one calls Yogi a sage, perhaps it may be true to a certain extent. His wisdom was extraordinary. He was a great Seer. His penetration upon the things was amazing. But still the word Sage is inadequate to express His State. The people, who had close associations with Yogi could feel and say that His State could not be put in words, it is beyond the reach of one's mind and intellect. So this word sage also would become inadequate to describe His State of Being.

If one reveres Yogi as a Spiritual Master, that word also has its own limitations and cannot narrate His wholeness. Yogi also talked about day to day social living and corrected several people's social life binding them in love and social structures. At the same time Yogi taught about His Supreme, all pervading Father in whom Yogi lived all the time. His Father was beyond all the religions, beyond anybody's comprehension. So, the word Spiritual Master is also inadequate to express Yogi.

If one calls Yogi a Guru, it may also contain substance to certain extent but at the same time this Guru has no disciples. A Guru without disciples shows the path to the humanity to move towards Godhood. Yogi told several times, "*This beggar has friends. This beggar has no disciples or devotees.*" Yogi initiated several people into divinity but never claimed that He had disciples or devotees. The word Guru means the person who shows the path. Yogi admits His state as a Guru by asking His people to remember this Mantra: "**Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya**" but never claims that He has disciples or devotees.

Yogi shows the path and his friends should follow this path shown by Him by themselves. Yes Yogi is meant for the heroes and not for the dependent cowards who want to take some rituals, religions and companions in the path. By carrying the rituals, religions and companions they would never reach the destination, instead they would deviate from the path and reach back to where they started from. Yogi encourages the Heroes to walk in the path without depending upon any thesis, philosophy, religious rituals, the other so called Gurus and their concepts but solely upon the faith on Yogi Ramsuratkumar, His Name and His words of wisdom. This faith takes the heroes, the real seekers to reach the destination. They become one with their Guru dissolving themselves in the infinite ocean Yogi Ramsuratkumar. So they can not be called as disciples or devotees. So, **Yogi is a Guru with no disciples.**

All the rivers have their own path and characteristics but once they merge with the ocean, they become the ocean in all aspects and one can not differentiate. The ocean cannot have the disciples, successors or substitutes. Yogi had merged and become one with His Father long ago. Now one could call Him, Father, GOD or an Avatar of God. He had come down to the level of the potential normal people to uplift them to the state of Godhood. Yogi protects the potential real seekers of Godhood and facilitates and equips them with the necessary energy to reach Godhood. Yogi stands like the huge fire and one who has been attracted, reaches Him to be consumed by the Holy Fire and become the Huge Fire itself. Yogi came to this world particularly to uplift the selective eligible people towards Godhood and has gone leaving behind His Name Yogi Ramsuratkumar, for the future generations to get the salvation. All the Avatars did the same work as Yogi had done, so one can call Yogi as a God or Avatar.

Pandit T.K. Sundaresha Iyer, the great devotee of Ramana Maharishi correctly named Ramsuratkumar as **YOGI RAMSURATKUMAR**. Yogi worked and lived for His FATHER alone throughout His life and was one with His FATHER eternally.

Yogi was born in Hindu religion. Occasionally Yogi would say that he was proud to say that he was a Hindu. But still, Yogi never adopted any religious rituals throughout His life. Yogi reached and merged with his Father not through any of the religious practices. But Yogi did chant Ram Nam all the time which was initiated by Swami Ramdas, and he did so out of the Love and Faith he had for Swami Ramdas.

Yogi loved Swami Ramdas. Yogi took Swami Ramdas as his God and everything. His God asked him to chant and remember Ram Nam all the time, so he chanted and remembered Ram Nam. Swami Ramdas asked him to beg for his food and so Yogi called himself a beggar and begged. It was all due to the love and faith he had for his Guru, God, Father, Swami Ramdas and not due to the attachment of any religion. This love, faith, this passionate attachment with the Guru made him reach to the supreme state in which he lived and guided the world.

If one wants to call Yogi a religionist, yes they can call him but one should understand that he belongs to the religion of His Father who is the source of all Energy, Creation and everything. Yogi's Father does not belong to any particular religion of this world and at the same time Yogi's Father is the substance of all the religions which try to explain Father. The name of Yogi, nay Father, "***Yogi Ramsuratkumar***" is a Universal Mantra which is so fresh and energetic and it can be tested by anybody and from anywhere. Yogi gives the assurance that once anybody remembers Yogi by his (Father's) Name Yogi Ramsuratkumar, the Supreme Father will definitely come to the rescue of the person and in due course the person will derive the supreme wisdom and attain the Godhood, either directly or through somebody according to one's capacity and capability. Yes this is the assurance from Yogi. Any individual from anywhere from this world can test by remembering this Name by chanting "***Yogi Ramsuratkumar***" with the passion, faith and devotion and see the result by themselves.

Yogi and His Name Yogi Ramsuratkumar is beyond all the religions and its concepts. Yogi should not be limited with any particular religion. All the religions and the religious people salute Him but He does not belong to any particular religion. He is really a **Mystic** in its true sense.

Yogi once said about His Father, "*The one who controls the whole cosmos, the one who infuses energy to anything and everything in the cosmos, the one who manifests in anything and everything in the cosmos is this beggar's SUPREME FATHER. This beggar is totally one with His Supreme Father in all aspects. There is no division, no difference between this beggar and His Father.*"

Yogi Ramsuratkumar's Mission

What does Yogi teach the world? What is it Yogi Ramsuratkumar lived for? What is Yogi's mission?

If one observes Yogi's life deeply, one could understand that in the earlier stage He did His work and duties totally in a selfless way. He worked as a teacher with total dedication. He loved His wife and children. He taught His children with love and concern to remember God by teaching them to write Rama even before they knew the alphabets of their mother language. Yogi loved all and hated none. He went through serious contemplations which had been instigated by the then Spiritual Masters' works. He went through Bagavad Gita and Tulsi Ramayana repeatedly and tried to bring its teachings into His day to day life. He was in mouna, in total silence and did fasting for a long duration. He neglected cooked food for more than five years and was taking only raw milk and fruits. Yogi did all these things in search of God. These selfless Karmas became the Karma Yoga which directed him to the Holy Feet of the Guru.

Yes, Yogi did the Karma Yoga in such a perfect order which took Him to the state of Bakthi and to the Holy Feet of Guru, Swami Ramdas. There also Yogi lived in whole. Yes, on seeing the Yogi's life with Swami Ramdas, one could observe the state of Bakthi in Yogi. He wanted to live for Swami Ramdas. He wanted to be always with Swami Ramdas. He wanted to serve Swami Ramdas and dedicate His life for Swami Ramdas. But Swami Ramdas, in His immense compassion, threw away His passionate child into the wilderness of the world to experience the omnipresence of God through which He would attain the Divine wisdom. Yes, when Yogi had performed the Bakthi Yoga in total involvement, Yogi was directed, nay forced to solitude in the wilderness of the world by Swami Ramdas. Yes, He had been given the Divine Madness by Swami Ramdas to obtain the divine wisdom. Yogi wandered in divine madness all over India specifically where spiritual Masters and saints lived.

Yogi came to Tiruvannamalai and remained in total solitude sitting in meditation for long durations in the caves of the Holy Hill and in the surroundings of the Hill to transcend the divine madness, Bakthi. The wisdom flowered in the being of Yogi. The supreme Gnana Yoga enveloped Yogi but He was not satisfied. He wanted to be one with His Father.

J. Krishnamurti helped Him to gain awareness of the presence of the Father in Him. He directly experienced Father within and merged His being in the Supreme Father. From then Yogi was one with His Father. Yes He transcended the Gnana Yoga too. But before He entered into His Father's abode and became totally one with His Father, He did the selfless Karmas. The perfect performance of Karma Yoga led Him to the sphere of Love, Bakthi, where He was in total love for His Father and His manifestations. This Love, Bakthi directed Him with its full force to the state of wisdom, Gnana from where He jumped to His Father's abode to become one with His Supreme Father, and merged His Being in the Supreme Father, GOD.

Yogi taught the people of worldly life how to live in the world performing good deeds that originated from a selfless attitude, expecting nothing in return from their families, surroundings and the world. Yogi also taught them to remember Father at all times and dedicate everything to the Holy Feet of the Supreme Father. On listening to Yogi one would learn in due course to live and love in this transient world. Thus He taught Karma Yoga to the worldly people.

The people who are doing the Karma Yoga on their own in the perfect way, in due course, would have a divine search for the Guru. The thirst for the Guru, the painful restlessness one would experience, would help one to reach Guru. The God in His mysterious ways leads the man of Karma Yoga to the holy feet of the Guru. The Guru waits for these people. When they reach Guru, the Guru showers His Love and Grace. He sows the seed of Bakthi in these peoples' heart and waits patiently. The best part of the Guru, Yogi, is the beauty of His waiting. Yogi would never hasten the things. Yogi would always prefer the natural course of growth and never would have the urge to move quick and fast. In the process, Yogi had to spend a lot of time to groom the people to move towards Godhood.

The Guru accepts these perfect people of Karma Yoga and teaches them the way to God by initiating them with His own Name "Yogi Ramsuratkumar" into the divinity. This powerful initiation leads one to the Bakthi Yoga. The devotee immerses in the Bakthi on his Guru, Yogi. This initiation makes one to involve in his Guru, His life and His works. This initiation blends one with the Guru. The love, Bakthi sprouts from the heart of the people and in due course the Guru would become part and parcel of their beings. Yogi would encourage these people to make use of the presence of Yogi. He would encourage

them to visit him frequently. Yogi would also grace these people of perfect Karma Yoga to remember Yogi's Name constantly so that they could spread the fragrance of Bakthi in the world. This Bakthi brings forth peace and bliss in one's heart as well as in the world. But the evolution does not stop there. It has to go further.

The Bakthi flowers upon the devotee to its full bloom due to the powerful initiation. Then at the appropriate time, the Guru throws away the devotee in solitude in all possible ways to learn Gnana, the wisdom. The Guru creates situations to keep the potential devotee in total solitude to have the direct access to Gnana, the wisdom. Yogi would prescribe the suitable and appropriate works of the Saints and Masters according to the nature and inborn structure of the devotees. When the devotee goes through the works of the Master, he finds the taste of the divine nectar of the Divine Wisdom. Even though the devotee lives in the family along with the wife, husband, children and others, still the devotee feels alone. The devotee is able to perceive the illusion of life with its complicated problems. With the grace of the Guru, the devotee tastes the Nectar of Wisdom and has the glimpse of Divinity. This enables them to have a balanced life in the family as well as in the sphere of spiritual life. The transformation the devotee experiences would be kept in the deep core of the devotee's being, not visible to the outside world by the grace of the Guru.

The Guru would prescribe the works of great Masters and would ask the devotee to go through them. The separateness from the Guru physically tells upon the devotee's conscience and he struggles, gets immense pain in the process and finally knows the intention of Guru and learns how to be alone. The struggle and the pain would drive the devotee to go through the works of the great Masters. The works of the Masters gives them the clarity and wisdom.

This clarity and the wisdom given by the divine grace of the Guru unfold the secrets of the creation, preservation and destruction in the world, nay, in the cosmos. The awareness of the uncertainty of the life and the insecurity, initially terrorizes but due to the grace of Guru, one would come out of it by perceiving it directly. This perception gives one the wisdom from where one realizes that he is not this body alone. He is also able to perceive the oneness with all and everything in this world, nay, the cosmos. This direct perception leads one to the abode of the Lord, Guru, Yogi, where the devotee merges with his Guru, Yogi, the God. He becomes one with Yogi, the Guru, the God,

the eternity, the immortal, the truth, the Holistic vastness and radiates the divine bliss, which attracts the other people to the abode of the Guru, the God. Yes finally the devotee disappears in the wholeness of the Guru, God, just like the river merges with the ocean and becomes the ocean. It is a continuous process and this process goes on eternally. This process is called as evolution, evolution from the manhood to Godhood.

For this human evolution Yogi lived and spent his entire life. Yes, this is the mission of Yogi, merging the people in His Father. Yogi's work, his Father's work is to make this evolution possible in all people and remove the obstacles on the way towards this goal of Godhood or God Realization. Yogi left behind him, His Name "Yogi Ramsuratkumar" in this world for the people to move towards Godhood. The Name "Yogi Ramsuratkumar" and God are both one and the same. If one has the faith and remembers constantly this Name "Yogi Ramsuratkumar", with all love and involvement, the evolution towards Godhood happens, flowers so naturally with all the natural beauty. The obstacles on the way would be cleared off miraculously by the grace of Yogi Ramsuratkumar and one would reach the HOME safely.





1. The Birth Place

Nardara is a very small, undeveloped, village, in the Baliya District of Uttar Pradesh State. The village is situated on the banks of the River Ganges, surrounded by wild bushes and forests where stags and other animals roam freely. The Holy River Ganges is the lifeline for the villagers. In the monsoon, the river floods this small village and surrounds it damaging crops, houses and other properties.

We were not able to see any concrete structures in the village. There was a power line but without electricity. In addition there was also a road linking this village that one would struggle to drive on. Wild streams flow across the road causing drivers to be cautious while crossing, as some of them are very deep. In rainy weather, one has to be very careful while walking because the beaten path of this village is dangerously slippery. There is no modern infrastructure in this village - no telephones, televisions, post office, proper transportation. Despite this there is a divine beauty and a blissful peace. Imagining what the village would have been like 85 years ago, (Yogi Ramsuratkumar was born in 1918) one can envision a place, more wilder, more beautiful, with more sanctitude and simplicity.

One can reach the village by a bus drive to Bariya, a small town and from there it is a five kms ride by autorickshaw. Bariya can be reached from Baliya, the district headquarters, in Uttar Pradesh State, by road. Baliya is connected both by rail and road from Patna, the capital city of Bihar. Nardara can also be reached directly by motorized boat from Patna in just a few hours.

The people of the village Nardara say that the settlement of a particular community the Boomikar Brahmins came from the west and settled at Nardara 250 years ago. Even though they were Brahmins, they did not know anything about the Sastras and the Vedic rituals. They were born agriculturists. Some rich Boomikar Brahmins would use horses for mobility. Now the people at Nardara however are sending their children to schools and colleges, as they too would one day like to move to big cities.

2. The Early Life of Ram Surat Kunwar

Sri Ramdat Kunwar and his wife Smt. Kusum Devi lived in Nardara. Sri Ramdat Kunwar's parents Sri Shivdayal Kunwar and Smt. Radhika Devi inherited 30 acres of fertile land on the bank of the Ganges and passed on their property to their son Sri Ramdat Kunwar. Sri Ramdat Kunwar had three sons. The eldest was Manarakhan Kunwar, the second Ram Surat Kunwar, and the youngest Ramdahin Kunwar.

Sri Ramdat Kunwar was considered a hero in the village with a well-built body. Sri Ramdat Kunwar worked hard with the help of his elder son Sri Manarakhan Kunwar on their 30 acres of farm land. Kusum Devi loved all her children although Ram Surat Kunwar was very dear to her. She used to call Ram Surat Kunwar as "Surat". Ram Surat Kunwar was always helpful to his mother in all aspects.

Sri Manarakhan Kunwar, the eldest son of Sri Ramdat Kunwar was very fond of his younger brothers, particularly Ram Surat Kunwar. Ram Surat Kunwar of Ramdat Kunwar was different from birth. He used to sit alone at the bank of the Ganges and would stare at the river for hours together. He did not show any interest in the farm or in tending the cattle. Ram Surat Kunwar wanted to go to school along with the rich boys of the village. In 1923, with the recommendation of his elder brother, Manarakhan Kunwar, Sri Ramdat Kunwar sent his second son Ram Surat Kunwar to an Elementary School at Bhusoula, just 1 km. from Nardara. Sri Manarakhan Kunwar always wanted his younger brother Ram Surat Kunwar to be highly educated. He helped Ram Surat Kunwar to continue his education even in the most financially difficult period.

Ram Surat Kunwar would get up early in the morning and would run towards the Ganges, carrying water in a small brass vessel, finish his morning ablutions and swim in the bathing ghat of the Ganges for a long time. Then he would run towards the village deity, which was some Salagrams (natural stones picked from the Ganges) and would offer some flowers. Then he would run to his house, have some rotis as breakfast, get some rotis packed from his mother for lunch and run with great pace to attend the school at the correct time.

THE EARLY LIFE OF RAM SURAT KUNWAR.

He was never late to school. He was a brilliant student and observed everything the master taught him. In the evening he would return home, leave his school bag at home, run towards the bank of the Ganges and sit there for a long time watching the fishes in the river. Ganges was his source of inspiration. He would also play with his friends on the bank of the Ganges.

During those days, there were several sadhus doing Ganga Pradhakshana, walking on the bank of the Ganges, from the source of Ganges, Gangotri in the Himalayas. They would cross the river Ganges to the other bank in a boat at Ganga Sagar and again would walk up to Gangotri in the Himalayas. The total distance was around 5000 miles and it would take 6 years to complete the expedition. They were doing this as a penance and believed that by doing so they would attain salvation. (Even now some sadhus do this penance).

Ram Surat Kunwar would watch these sadhus with great passion. Whenever such sadhus stayed in his village for a night, he would sit near them and listen to tales of their journey. Then he would run to his house and demand food from his mother. If his mother refused to give him food, he would pack some food in his long shirt and doti without letting the people of the house notice and then run to the bank of the Ganges and offer the same to the sadhus. He learned about several holy places situated on the bank of the Ganges through these sadhus. He also knew about several Holy Men who lived at that time in India.



3. Kapadia Baba

Kwami Munishwaranandji Maharaj, Sri Kapadia Baba, had a small hut at the bank of the Ganges, in a secluded place, away from the village Nardara. Kapadia means a big mud vessel. Sri Kapadia Baba used to carry the mud vessel in his hands and would beg for his food in the villages situated at the bank of the Ganges, shouting “Roti De, Roti De” meaning, “give food”.

There are several stories about this Mahatma. Some say this Baba belonged to a place in West Bengal, 25 miles away from the Ganges. He was said to be a Magistrate in a judicial court who had to pass on a death sentence to his only daughter’s husband in a murder case. As soon as his son-in-law was hung, he renounced worldly life, did Ganga Pradakshina and realized God. After his God Realization, he preached the chanting of the Maha Mantra, “Hare Rama, Hare Rama, Rama Rama Hare Hare, Hare Krishna, Hare Krishna, Krishna Krishna Hare, Hare”.

From an early age, Ram Surat Kunwar was fascinated with Kapadia Baba. Kapadia Baba used to wear only a loincloth and the children in the villages were greatly frightened of him. But Ram Surat Kunwar was attracted towards him and whenever Kapadia Baba visited his village Nardara for his food, Ram Surat Kunwar would be the first to offer food to Kapadia Baba. Kapadia Baba was also very fond of the young Ram Surat Kunwar.

Later, in 1953, the people of the villages at the bank of the Ganges including Nardara built an ashram for Kapadia Baba at Chandpur near Bariya. Sri Amitabh, the son of Ram Surat Kunwar said that he had memories of taking some prasad in the Kapadia Baba Ashram at Chandpur with his father and elder sister Yasodhara. Sri Kapadia Baba died in 1986 and His Samadhi was in the Ashram at Chandpur. A marble statue of Sri Kapadia Baba was erected at the samadhi.

4. The Transformation

Kusum Devi used to tell the stories of Rama and Krishna to her children. Ram Surat Kunwar would urge his mother to repeat the stories of Rama and Krishna again and again.

Ram Surat Kunwar, since his early age, was always helpful to others. He assisted his mother in several ways, would draw water from the well and carry it to the house. If any elders in the village needed his help, he would do it with all sincerity.

Ram Surat Kunwar completed his Elementary School education in the year 1929 and joined the Middle School at Bariya, 5 kms away from Nardara. After completing his middle school education at Bariya, he joined the Baliya High School in 1933 to do his Matriculation and completed his Matriculation with a First Class in 1937.

When Ram Surat Kunwar was thirteen years old, studying at the Baliya High School, he came to Nardara during the school holidays. As usual, he went to the well to draw water for the house. While drawing the water from the well, a small bird was sitting on the other side of the well and looking at Ram Surat Kunwar curiously. Involuntarily Ram Surat Kunwar threw the rope around the bird. The rope hit the bird badly and the bird fell down to the earth. Ram Surat Kunwar ran towards the bird and took it in his hands and tried to revive it. As the bird was badly hit, he could not revive it. Carrying the bird in his hands, he ran towards the Ganges and started pouring the Ganges water into its mouth, believing Mother Ganga would give life back to the bird. But, alas, the bird died in the hands of Ram Surat Kunwar. Ram Surat Kunwar sat at the bank of the Ganges for a long time with a heavy heart and tears in his eyes.

His tender heart felt guilty. "Why did this beautiful bird have to die in my hands?" Ram Surat Kunwar asked himself. "Where has the beauty of the bird gone? Where has the flying power of the bird gone? The wings are there, but it has lost the power to fly. What has gone from the bird? What was within the bird? Why has it gone from the bird? Is the rope the reason? If something has gone out of the bird, is it not possible to bring the same back into the bird?" He could not find the answer. The sorrow pierced his being. He slowly put the bird on the Ganges and the Ganges took the bird away on its running water and the bird disappeared into the Ganges. He wept and wept for a long time sitting on the bank of the Ganges. The death of the bird was the first shock he received from life and it sharpened his awareness of creation and death. From that day onward a silent transformation happened within his being. He remained alone and indifferent to the world after this event.

5. Pilgrimage to Kasi

Whenever Ram Surat Kunwar came to Nardara during his holidays, he would never miss an opportunity to meet Kapadia Baba, in his hut, at the Bank of the Ganges. On instructions from the Kapadia Baba, he went to Kashi, a great pilgrimage center for the Hindus, to darshan Kashi Viswanatha (Siva) at His Temple. He was 16 years old. Whilst standing before the Sivalingam at the temple, he felt for the first time, a divine ecstasy that made him forget everything, time, space and all. He felt a divine energy engulfing him.

He was in the temple for a long time and then he left for Harichandra Ghat, at the bank of the Ganges at Kashi. There the people used to bring dead bodies to be burnt at the ghat. The remains would be dissolved in the Ganges. People believe that dying at Kashi, burning the body at the ghat on the bank of the Ganges and dissolving the remains at the Ganges brings salvation and no rebirth. Ram Surat Kunwar during the entire day saw several funerals at this ghat and lost his body consciousness for a long time. He felt as if he was brought dead, put on the pyre, burnt to ashes and merged in the Ganges. He could not feel his body for a long time and gradually the feeling disappeared and he became again as he was earlier. He was able to feel a oneness with the object he saw, from an early age. The experience made him more calm and serene.

From Kashi Ram Surat Kunwar went to Saranath, where Buddha gave His first sermon, to the masses. He was in great ecstasy and roamed the Holy place thinking that the Great Buddha might be spending several days there.

After spending a few days at Kashi and Saranath, he went back to Nardara again. There he met Kapadia Baba and narrated the experience he had at Kashi and Saranath. The saint laughed with great joy. Suddenly He became serious and instructed Ram Surat Kunwar to go through the lives and teachings of the saints, particularly Vivekananda and Swami Ram Tirtha. He also instructed Ram Surat Kunwar to make a habit of reading the Tulsi Ramayana and the Bhagavad Gita daily. Ram Surat Kunwar would daily read the Tulsi Ramayana and Bhagavat Gita in his earlier life till he met his Guru and more or less remembered all the verses of Tulsi Ramayana and the Bhagavad Gita throughout his life.

In the later years, Yogi Ramsuratkumar would quote verses from the Tulsi Ramayana, the Bhagavad Gita, the songs of Kabir, Meera Bai, the Vedas and Upanishads. Ram Surat Kunwar had tremendous memory power.

6. Marriage

In the mean time, Ram Surat Kunwar's elder brother Manarakhan Kunwar got married to Thethree Devi. In 1933, on seeing the indifferent attitude of Ram Surat Kunwar, after the death of the bird and his pilgrimage to Kashi, the elders of the family started searching for a good bride. At that time, an elderly man, related to Ram Surat Kunwar was seriously ill and was admitted in the Baliya Hospital. Ram Surat Kunwar was studying at the Baliya High School, staying in a room at Baliya. He attended the patient with kindness. On seeing this educated boy at the hospital, the father of Dalgireeya Devi, went to the parents of Ram Surat Kunwar and fixed the marriage of his daughter Dalgireeya Devi with Ram Surat Kunwar.

The marriage date was fixed and Ram Surat Kunwar was called to Nardara to get married. When Ram Surat Kunwar reached Nardara, he came to know that his marriage was fixed with an illiterate girl. He protested with his parents as well as his elder brother and his wife. He said that he did not want to get married at all. But the marriage was fixed on a particular date, and the elders refused to listen to Ram Surat Kunwar's pleadings. On the same night Ram Surat Kunwar crossed the Ganges by swimming and disappeared from Nardara. Nobody could locate him. The whole village searched for Ram Surat Kunwar but they were not able to find him. The marriage date was quickly approaching. The elders were in great anxiety and finally decided that Ram Surat Kunwar's younger brother Ramdahin Kunwar should marry Dalgireeya Devi on the same date fixed for the wedding. Ramdahin Kunwar married Dalgireeya Devi.

The third day after the marriage, Ram Surat Kunwar appeared again at Nardara. Everybody scolded him and he listened with calm and silence. The elder brother Manarakhan Kunwar, who was very fond of his younger brother pacified everybody and asked Ram Suart Kunwar to go to Baliya to continue his Matriculation. Ram Surat Kunwar passed his High School Examination in 1937 and in the same year joined Intermediate at Ewing Christian College, Allahabad. From 1934 to 1937 the elders of the family tried to convince Ram Surat Kunwar to get married. But he refused to get married till 1937.

Ram Surat Kunwar did his Intermediate course at Allahabad in 1937. When he came to Nardara for the holidays, his parents, elder brother and sister-in-law forced him to get married. To escape from them, he told them that he should see the girl first and if he liked the girl, then alone he would marry her. The elders of the family were left baffled. In those days, only the elderly ladies of the family could see and select the girl for their children. Only after the marriage, the husband could talk to his wife. It was the custom of the family structure and he wanted to break this custom. Everybody scolded Ram Surat Kunwar but he kept silent and was firm on his decision.

In the State of Bihar, there was a small village, called Dahiya, on the bank of the Balan River. Sri Mahesh Diwari of Surhanpur, a friend of Hukum Narayan Roy of Dahiya, went to Nardara to visit one of his relatives. He knew about Ram Surat Kunwar and his strange conditions for marriage. He remembered that his friend Hukum Narayan Roy was searching for an educated groom for his daughter. He went back to Dahiya and told Hukum Narayan Roy about Ram Surat Kunwar. Hukum Narayan Roy got interested and went to Nardara along with his friend Mahesh Diwari.

He saw Ram Surat Kunwar and liked him very much. His sharp intelligence attracted Hukum Narayan Roy. He decided to oblige Ram Surat Kunwar's conditions. He talked to the father of Ram Surat Kunwar and told him that he would allow Ram Surat Kunwar to see his daughter, but not in his house. He would take Ram Surat Kumar to Dahiya and would arrange his stay at his friend Dr. Laxmikant Roy's house. He would send his daughter Ram Ranjini Devi on the pretext of delivering eatables to Dr. Laxmikant Roy's house where Ram Surat Kunwar could see Ram Ranjini Devi, and if he liked the girl he could marry her.

Ram Surat Kunwar could not say no. All his conditions were accepted. He went along with his brother Manarakhan Kunwar to Dahiya with Hukum Narayan Roy and Mahesh Diwari. He was put up at the residence of Dr. Laxmikant Roy. Dr. Laxmikant Roy also appreciated Hukum Narayan Roy's selection.

The next day, Hukum Narayan Roy convinced his wife Ram Dularee Devi to send their daughter Ram Ranjini Devi to the Doctor's house

on the pretext of sending some sweets to the Doctor. The innocent Ram Ranjini Devi went to the Doctor's house to deliver the sweets. There she saw Ram Surat Kunwar. She went directly to the kitchen of the house and gave the sweets to the Doctor's wife. Doctor Laxmikant Roy took her to where Ram Surat Kunwar was sitting and introduced Ram Surat Kunwar. She greeted Ram Surat Kunwar. The latter asked her for her name to which she replied. He also asked her about her education. She replied that she had completed seventh class. Then she ran away to her house.

The doctor asked Ram Surat Kunwar about his opinion of Ram Ranjini Devi. The girl was educated and extremely beautiful. There was no reason for Ram Surat Kunwar to say no to the alliance. The matter was conveyed to Hukum Narayan Roy and the whole family rejoiced. When Ram Ranjini Devi knew about this, she started weeping, saying that Ram Surat Kunwar asked several questions and she answered them, even before marriage, she had talked to him . When this episode was narrated by Smt. Ram Ranjini Devi, she blushed even at the age of 81 years. The marriage was conducted with great celebration at Dahiya on 22/7/1938.

The newly wedded couple stayed at Dahiya for a few days and then went to Nardara, the groom's place. Some of the relatives of the bride accompanied the couple to Nardara. After 10 days, the groom left for Allahabad to continue his Intermediate course, leaving his wife Ram Ranjini Devi at her parent's house at Dahiya. He passed his Intermediate course in 1939 and joined the same Ewing Christian College, Allahabad on the same year to do his B.A. His subject for B.A. was English Literature and World History. He passed in 1941 with a First Class.

In spite of Ram Surat Kunwar's spiritual growth within, he was highly spirited at games. In those days he was fond of playing volleyball. He also was a considerably good wrestler. He was gifted with a very strong physic as well as a very soft heart. He did not fear anything. He used to swim in the Ganges and roam in the forests alone even at night. In those days, one should have a conduct certificate, which was essential for sitting for the final exams. In the conduct certificate, issued on 21st August 1940, by the University of Allahabad, the following was mentioned about Ram Surat Kunwar:

“Mr. Ram Surat Kunwar has shaped well, and is regarded as one of the very good students, hard working and sincere. A healthy young man of very good character, he is a player of volleyball and a considerable wrestler. He is gifted with an acute sense of duty and discipline and can be relied upon.”

The marriage did not bring much change to Ram Surat Kunwar's life. Whenever he went to Dahiya to meet his wife, he would roam on the banks of the Balan River and would sit near the Siva Temple, under a Peepal Tree, which was also at the bank of the Balan River. He was given a considerably big room for his stay at his father-in-law's house, which was built in 1896. During the long holidays, he would take his wife to Nardara to live with his parents and brothers.



7. Jobs

In the early 1940s, due to heavy rain and flood in the Ganges, Ramdat Kunwar's house was heavily damaged. He built another house for the family, at a slightly elevated place. This house was not big enough to host three sons with their wives and children along with their parents. Most of their fertile land had been swallowed by the mighty Ganges. The father Ramdat Kunwar became dejected and depressed and worries told upon his health. He passed away in the mid 1940s. The elder brother Manarakhan Kunwar took charge of the family. His youngest brother Ramedahin Kunwar assisted his eldest brother in the remaining farms.

Ram Surat Kunwar, after completing his B.A. in 1941, started searching for a job. He found it difficult to live with his wife at Nardara. His younger brother's wife Dalgireeya Devi always teased and abused him and his wife because they were not able to share the burden of the family. Ram Surat Kunwar was jobless and he was not able to work at the farmland. The family had spent a large amount for Ram Surat Kunwar's education but he was not reciprocating it by working on the farmland or doing other jobs. He was always whiling away his time, sitting at the bank of the Ganges alone or talking to sadhus or Kapadia Baba. The elder brother Manarakhan Kunwar and his wife Thethree Devi who loved Ram Surat Kunwar and his wife Ram Ranjini Devi, tried to pacify Dalgireeya Devi but failed. Ram Surat Kunwar had to leave Nardara with his wife Ram Ranjini Devi and go to his father-in-law's place, at Dahiya in 1942 to explore the possibilities of getting a job in Bihar.

Dahiya in the State of Bihar is a bigger village than Nardara. It is situated on the banks of the Balan River. It was a prosperous village with good farmlands. Ram Surat Kunwar's father-in-law, Hukum Narayan Roy was one of the richest men in the village and had a great reputation among the villagers. He and his younger brother Dhanushdharee Roy were living together with their wives and children. Hukum Narayan Roy had one daughter, Ram Ranjini Devi and two sons, Ramchandra Roy and Ramakanth Roy. Dhanushdharee Roy had two sons, Ramsagar Roy and Ram Ballabh Roy. Ram Ranjini Devi was the eldest among the children and was the only girl child in the family. So all the family members were fond of Ram Ranjini Devi and were happy to have Ram Ranjini Devi, with her husband Ram Surat Kunwar living with them.

Ram Surat Kunwar searched for a job in a school as a teacher in Bihar. He had a great fascination to become a teacher. In those days, if anybody wanted to have a Government job in Bihar, they had to be a Biharian. To establish their identification one needed either property in Bihar or a birth certificate confirming their origin. On knowing this Ram Surat Kunwar got dejected and disappointed. He was helpless. But his father-in-law Hukum Narayan Roy bought a piece of land, just opposite to his house, in the name of Ram Surat Kunwar and built a small house for him. (After Ram Surat Kunwar left the family once for all, the house was locked and not maintained. The roof of this house fell down on the 10th day after the Mahasamadhi of Yogi Ramsuratkumar.)

Ram Surat Kunwar applied for a teacher's job in Bihar and got a posting at the Islampur Middle School in 1943. There he worked for four months. Due to the extreme winter climate at Islampur, his health got affected and he could not work there. He took a long leave and came to Dahiya to improve his health.

Ram Surat Kunwar applied for the transfer and got a transfer at the Radhakishen Chameria High School, Barauni in 1944. Here also he worked for a few months. When he got his first salary at Islampur, he sent a portion of the money to his elder brother Manarakhan Kunwar. Every month after that he sent money regularly to his elder brother at Nardara.

Ram Surat Kunwar wanted to do the teacher-training course at Patna. He had enough money to complete the teacher-training course. Again he took a long leave and joined the teacher-training course at Patna leaving his wife at Dahiya, with her parents. In 1945, he passed the teacher-training course at Patna. He also had gone through a course and was qualified to render "First Aid to the Injured" in the year 1945.

After completing the teacher-training course at Patna, he got posted at Basamba High School, Girdi, in Bihar in the same year. He took his wife Ram Ranjini Devi with him to Girdi and lived there for a few months in a small house. At that time Ram Ranjini Devi was carrying her first daughter. As Giridi was a far off place from Dahiya, Ram Surat Kunwar again applied for a transfer to Radhakishen Chameria High School, Barauni. He got the posting at Barauni. He left his wife at Dahiya, in her parent's house for the delivery of the baby and joined duty at Barauni.

8. A Sadhu in the Family

From the year 1945, on the instructions of Kapadia Baba, Ram Surat Kunwar, started fasting during the Navaratri Festival, and observing total silence for the whole nine days. During those days, he would confine himself to a small room and would come out only to attend nature's call. All the time he would be contemplating on God and meditating upon the Absolute. His wife Ram Ranjini Devi would watch that nobody disturbs Ram Surat Kunwar. He was immersed totally in his penance and on the tenth day, which is called the Vijayadasami day, he would break his fasting and the vow of silence. This penance he continued till he got the initiation from Papa Ramdas in the year 1952.

At Barauni, he took a small house for rent. Ramachandra Roy, Ram Surat Kunwar's eldest brother-in-law was staying with him and studied in the same school where he worked. Ramchandra Roy cooked food for both of them. Ram Surat Kunwar had the habit of reading spiritual books of the great masters. Ram Surat Kunwar presented his wife three books, one was "Ghar Ki Rani" (Queen of the House), the other one was "Anandha Nikethan" (Blissful House) and one more book. He had gone through "The Light Of Asia", a book on Gautama Buddha's life and teachings and was very impressed with the teachings of the Buddha.

His wife delivered a baby girl on 15/11/1945. He went to Dahiya to see his daughter. He named his daughter "Yashodhara" (Buddha's wife's name). He was fond of his eldest daughter and used to call her "Yasho". He returned back to Barauni to continue his job at the school, leaving behind his wife and daughter at Dahiya. Every weekend he would visit his wife and child at Dahiya.

When Ram Surat Kunwar visited Dahiya every weekend he got the opportunity to have an association with Sri Ramdutt Chowdry, of Augan, a small village near Dahiya. This friend was also spiritually inclined. Ram Surat Kunwar used to keep the extra money he had with Ramdutt Chowdry and whenever he required money, he would get it from him. Both would talk about the saints and their works. Ramdutt Chowdry said that even though Ram Surat Kunwar was living the life of a Girhasta (family man), he was actually leading a life of a sadhu. His

passion for attaining Godhood was so much that he was always sitting alone on the banks of the Balan River, beneath a Peepul Tree, near the Siva temple at Dahiya, during his weekend holidays, contemplating on the teachings of Buddha and several Masters. He came across Swami Rama Tirtha through the book “Seven Steps To Success” which was compiled later as “In the Woods of God Realization”. Rama Tirtha’s life and teaching brought a great change in the life of Ram Surat Kunwar.

Ram Surat Kunwar’s friend Sri Ramdutt Chowdry was a successful farmer and a rich man. He was also very much interested in India’s freedom struggle. He adored Mahatma Gandhi and Jawaharlal Nehru and other national leaders. Whenever Ram Surat Kunwar and his other friends, Ramjivan Rai of Dahiya and Chandrika Takur of Bagalpur met together at any one of the places, they discussed the freedom struggle and spirituality.

Since they were passionately debating and discussing the freedom movements in India, Sri Ramdutt Chowdry said that instead of discussing it, the youngsters should do something by participating in the freedom struggle. Ram Surat Kunwar would say that instead of choosing the path of violence, they should adopt the way of Aurobindo who lived then at Pondicherry to do penance. Ramdutt Chowdry got agitated and asked Ram Surat Kunwar if everybody started doing penance for their own spiritual growth who would do the work to get freedom. Ram Surat Kunwar answered that if one remembered God all the time then God would strengthen the freedom movement. He also said that one should know one’s mission and purpose in life. He continued saying, if one was always in remembrance of God, that was service to the nation and real patriotism, then God would see that the country gets its freedom.

Ramdutt Chowdry asked whether one should bother about one’s family and children, and their welfare to which Ram Surat Kunwar answered that God would look after the country and the country would look after the individual’s family if one was always in tune with God. He emphasized all the time the necessity of union with God. Ramdutt Chowdry would not accept Ram Surat Kunwar’s philosophy and along with other friends he used to argue with Ram Surat Kunwar.

.A SADHU IN THE FAMILY.

However in the year 2003, Ramdutt Chowdry appreciated the wisdom of Ram Surat Kunwar when he was in his mid twenties. He called Ram Surat Kunwar a mahatma who talked and behaved with full of wisdom. In later years Yogi Ramsuratkumar used to chant Mahatma Gandhi Ki Jai, Jawaharlal Nehru Ki Jai while roaming in the streets of Tiruvannamalai. This made several people to think that he was the supporter of the Congress Party. So the people of other political parties gave him lots of trouble by abusing him and beating him in Tiruvannamalai.

From 1946 to 1948 Ram Surat Kunwar worked at the Radhakishen Chameria High School, at Barauni. On 01/08/1947, his wife Ram Ranjini Devi delivered a son at Dahiya and Ram Surat Kunwar named the child "Amitabh" which meant Sun or Buddha.

Ram Surat Kunwar would go to Nardara to meet Sri Kapadia Baba and also to see his brother's family during the summer holidays. During his stay at Nardara, Ram Surat Kunwar would spend the whole night conversing with Kapadia Baba, in the Baba's hut at the bank of the Ganges.



9. First Visit to Tiruvannamalai

At Nardara Ram Surat Kunwar met Kapadia Baba in 1947, on the banks of the Ganges. Kapadia Baba told Ram Surat Kunwar about Ramana Maharishi at Tiruvannamalai and Sri Aurobindo Gosh at Pondicherry in South India. He also indicated that Ram Surat Kunwar should seek the GURU in South India. He told Ram Surat Kunwar that without the grace of the GURU, it was impossible to attain GODHOOD. On hearing those words from Kapadia Baba, Ram Surat Kunwar wanted to see Ramana Maharishi, at Tiruvannamalai and Sri Aurobindo Gosh at Pondicherry.

In 1947, during the summer vacation, Ram Surat Kunwar left for Tiruvannamalai in South India. He reached Tiruvannamalai in summer where the Holy Hill “Arunachala” greeted him with its warm breeze. On the first sight of the Holy Hill, which is considered Lord Siva Himself, our Ram Surat Kunwar loved it with great reverence. From the railway station he enquired about the way to reach Ramanashram where the Great Sage Ramana Maharishi lived. He reached the ashram and was directed to the old darshan hall to meet the Sage.

The Great Sage Ramana Maharishi was sitting in a corner of a small room, on a raised platform. When Ram Surat Kunwar entered the room, he could feel a deep, divine silence prevailing. There were a few people sitting before the Sage, enjoying the blissful peace. Ram Surat Kunwar sat before the Sage. The Sage saw the young man for a few minutes. Ram Surat Kunwar was thrilled. His whole being was shaken and the Great Sage’s Grace captivated him.

Ram Surat Kunwar slowly and involuntarily closed his eyes, meditating within for a long time. Ram Surat Kunwar slowly opened his eyes and saw the Great Sage looking at him with compassion. A joyful smile was visible on His Face.

Ram Surat Kunwar was given a room at the ashram complex. He stayed in the ashram for a few days. Throughout his stay in the ashram, he spent most of his time with the Great Sage, silently sitting before him. When he could not be with the Sage, he roamed the hill, visiting several caves where the sadhus and sadhakas were doing penance to attain Godhood. He also visited the big Siva Temple, which was called Arunachaleshwara Temple and sat near the Padala Lingam where Sage Ramana had sat earlier. He meditated there with great

ecstasy. He was thrilled to see the temple. The big Gopurams of the temple radiated bliss and peace. The vibration in the temple was a great benediction for Ram Surat Kunwar. He could feel that it was the center for the spiritual sadakas. In later years Yogi Ramsuratkumar declared, “*The Arunachaleshwara Temple is the real home for people like this beggar.*”

The encounter with the Great Sage transformed his being and he realized the value of association with the Masters. Whenever he found time, he went through the teachings of Ramana, which had thrilled the young seeker.

The path of self-enquiry, “Who am I”, lead Ram Surat Kunwar to a natural samadhi state. A few days passed by in the divine ecstasy at Tiruvannamalai in the presence of the Sage. He had now to go back. On the day he had to leave Tiruvannamalai, he prostrated before the Great Sage and silently prayed “*Ye Swami pour thy grace on me to attain thy Holy Feet. Make me thy own and put me ever at your Feet*”. The Sage said “Sari” in Tamil and again gifted Ram Surat Kunwar with a broad smile, as if He accepted the young Ram Surat Kunwar. In the later days Yogi Ramsuratkumar said, “*This beggar learned the first Tamil word “Sari” from Ramana Maharishi.*” “Sari” means “Yes, I listened” and the other meaning is just “Yes”.

Ram Surat Kunwar saluted the Holy Hill, which was considered as Lord Siva Himself. He walked around the Hill chanting “Arunachala Siva, Arunachala Siva, Arunachala Siva, Aruna Jata”. He left with a heavy heart to Pondicherry. There he tried to have the darshan of Aurobindo, a great freedom fighter who had turned into a great Spiritual Master. But as the Master was in a Silent Retreat, he could not meet him. He purchased some books of Aurobindo and went back to Dahiya.



10. Making Fit to Receive the Grace

At Dahiya, Ram Surat Kunwar came to know that he had been transferred with a promotion as Head Master at Naraipur High School, Bachwara. He went to Bachwara and joined duty at the school. The condition of the school was very poor and he recommended several actions and facilities to rejuvenate the school to the Managing Committee of the school. But the managing committee ignored his pleadings and Ram Surat Kunwar exercised his authority to close the school till the managing committee provided the basic amenities to the students. Within a few months again he got a transfer order to Navalgad High School, Navalgad and he joined the school on 06/12/1948. He took a small house for rent and brought his wife and children to Navalgad.

The memories of Tiruvannamalai were always fresh in his being and he wanted to go there again to see Arunachala and the Great Sage Ramana. He wanted to make himself fit to receive the grace of the Sage Ramana and the Holy Hill Arunachala, which was the Lord Siva Himself. He started living only on milk and fruits particularly bananas. His wife Ram Ranjini Devi protested but was not able to force him to eat cooked food. Occasionally she would manage to feed him raw Surraikkai (Bottle Gourd) mixed with milk and sugar. He did not take any cooked food with salt and chillies for another five years. When his friends asked him the purpose of such a diet, he would reply that he was divinizing his body.

He studied Swami Ram Tirtha, Swami Vivekananda, Bagavan Ramana, Aurobindo, Adi Sankara along with several Shastras and Puranas, from 1948 to 1952. He was a good teacher, a good administrator, a good husband, a good father, a good son, a good brother, a good friend, a good human and a great sadhaka. Throughout his life, he never committed a single mistake. He was firm in his faith in the Masters and God. He would not allow anybody to disturb it. He would never demand any material benefits or comforts from the Masters and Gods.

Whenever his wife would ask him to take her to the temple, he would ask her why she needed to go to the temple. She would reply,

to see God. He would become serious and say, "If you are really serious to see God, see me, see your God in me". On hearing these amusing words from him, she would just laugh and again insist he take her to the temple. He would take her and the children up to the entrance of the temple and would refuse to go inside the temple to do the rituals. He would keep the children with him so that they would not disturb their mother while she did her rituals at the temple.

He loved his children. Whenever he returned back from the school, his children would run towards him and he would lift both the children in his arms and fondle them. When his wife cautioned him that the children would make him dirty, he would reply, "*The children are my Gods, my Rama, my Krishna, how can they make me dirty?*" He taught his children first to write "Rama" in Hindi before they had been taught the alphabets. He never abused anybody or used harsh language. He even addressed small children and animals with respect.

Once at Navalgarh where Ram Surat Kunwar was working as a Head Master in a Government School, Amitabh was consuming sugar cane sitting on the staircase of the house. After completing the major portion of the sugar cane, he threw away the small-hard root portion of the sugar cane on the road. At that time Ram Surat Kunwar entered the house and saw his son throwing the piece of the sugar cane. He told his son to go and see whether the hard sugar cane piece had hit anybody on the road. The young Amitabh went outside and saw there was no one. He returned to his father and said that there was nobody on the road. Ram Surat Kunwar asked his son to go and pick up the sugar cane piece he threw on to the road. Amitabh picked up the same and brought it to his father. His father told him to notice how strong the sugar cane piece was and if it hit anybody on the road, how painful it would be. He advised his son not to throw anything on the road without looking.

Once Ram Surat Kunwar took his son to the Ganges at Nardara. There he asked his son to watch the fishes in the Ganges. He told his son how beautiful the fishes were. Then he requested his son to promise him that he would not eat fish, not tell lies and not demand anything from anybody other than God.

11. Visit to the Masters

In 1949, during the summer vacation, he left his family at Dahiya, in his father-in-law's house and started for Pondicherry and Tiruvannamalai. He reached Pondicherry first to have the darshan of Sri Aurobindo. He loved Sri Aurobindo and His teachings. He wanted to stay in the ashram for a few days. But he could not stay there.

From Pondicherry he went to Tiruvannamalai. From the Railway station, he first saluted the Holy Hill Arunachala and ran towards the Ramana ashram to see the Sage Ramana. There he was given a room at the ashram complex. There was a different sort of painful calmness that prevailed in the ashram. He came to know that the Sage was sick and the Doctors had diagnosed the disease as cancer. So, the Darshan time was restricted to a limited time in the morning and in the evening. Ram Surat Kunwar was shocked on knowing the news. When he saw the Sage, his heart hurt and tears rolled down his face. The Sage was as usual totally indifferent to His ailments. His face was glowing and He was radiating divinity. When He saw Ram Surat Kunwar, the same mysterious joyful smile flowered on His Face as if, it said, "Welcome My Son". On seeing the Sage, Ram Surat Kunwar cried silently. The tears welled up uncontrollably from his eyes. He just stared at the Sage. The Darshan time was over. The Sage had to go for rest.

Ram Surat Kunwar left the place and climbed up the Holy Hill. There on the Hill, he sat on a rock in the hot sun and cried and cried. The whole day he sat on the rock. In the evening, he again came to the ashram to see the Sage. The Sage was lying in bed. When He saw Ram Surat Kunwar, the same mysterious smile appeared on His Face. Ram Surat Kunwar was thrilled. His, body, mind and intellect were shattered and there was a serene, divine peace prevailing upon him. The Sage poured His abundant Grace on the young seeker. Ram Surat Kunwar never attempted to talk with the Sage. The Sage also communicated with the seeker in a subtle way through His compassionate divine look.

One day Ramana Maharishi was groaning, as if he suffered with immense pain. One of the close devotees of Ramana, enquired with great concern, reverence and tears in his eyes, "Swami, is the pain very acute?" Suddenly Ramana got up from his bed and said, "Throughout

the years I have been telling that I am not the body. But you enquire about my body and its pain. Have all my teachings become a waste?" Saying this again he lay down in the bed and started groaning with great pain. The devotee was astonished and thrilled.

Then within a few days, the visitors could not go near the Sage. They could only salute the Sage from a distance and vacate the place. Ram Surat Kunwar started roaming around the Hill throughout the daytime. There he met several sadhus. One of the sadhus told him about the darshan day of Aurobindo at Pondicherry. He went to Pondicherry to have the darshan of Sri Aurobindo. He saw Aurobindo from a distance and felt that Aurobindo also saw him. He returned back to Tiruvannamalai. Again he ventured onto the hill, visiting several caves. A sadhu at a Banyan Tree cave on the Hill told him about Swami Ramdas, at Kanhangod, in Kerala. He started for Kanhangod to see Swami Ramdas at His Ashram, which was called Anandashram.

Swami Satchidananda, the immediate disciple of Swami Ramdas and Mataji Krishnabai, welcomed him and gave him a room to stay at Anandashram. Ram Surat Kunwar went for the darshan of Swami Ramdas in the Bajan Hall. Swami Ramdas was sitting there on a comfortable sofa. The devotees of Swami Ramdas were singing "Om Sri Ram Jai Ram Jai Jai Ram" sitting around Swami Ramdas. Swami Ramdas was called "Papa" by His devotees. Ram Surat Kunwar also sat among the devotees and stared at Papa.

Suddenly Mataji Krishnabai appeared in the hall and said something to Papa. Papa was all the time smiling. When Mataji completed the words to Papa, Papa started laughing loudly for a long time. Everybody around Papa and Mataji started laughing. Papa, Mataji and the devotees, were all talking in South Indian Languages like Malayalam, Konkani and Kannada. So, Ram Surat Kunwar could not understand anything. It was strange for Ram Surat Kunwar.

So far he had met only the serious saints and Masters. But here it was totally different. Papa was jovial and moved with the devotees freely and almost all the time. After the Ram Nam chanting, Swami Satchidananda introduced Ram Surat Kunwar to Papa and Mataji. Papa enquired the meaning of his name. Ram Surat Kunwar said his name meant a child who had passionate love for Ram. Papa again enquired

about his job and family and Ram Surat Kunwar replied. Papa asked Ram Surat Kunwar, how many days he would stay there, to which Ram Surat Kunwar replied three days. Ram Surat Kunwar stayed there for three days. He bought several books of Swami Ramdas like “In Quest of God, In the Vision of God”.

He left again for Tiruvannamalai and again saw the Sage Ramana Maharishi and prostrated before Him. The same mysterious smile again appeared on the face of the Sage, which thrilled Ram Surat Kunwar. With tears in his eyes, he saluted Ramana Maharishi and the Holy Hill Arunachala once again and started for Dahiya.



12. Depression

In 1949, after Ram Surat Kunwar returned back from Tiruvannamalai, he lost interest in life. He wanted to intensify his sadhana. He avoided carrying money. He stopped saving money. Whatever was his savings, he sent to his elder brother Manarakhan Kunwar at Nardara to make arrangements for the marriage of his two daughters.

During those days, Ram Surat Kunwar would give anything if it was asked for. If a beggar raised his voice from the street for food, he would ask his wife to give whatever food was ready at that time to the beggar. If his wife hesitated to offer the food, as the food was meant for her children, he would threaten that if she would not offer the food to the beggar, he would give his quota of milk and fruits to the beggar and would go to the school on an empty stomach. She would then silently give the food to the beggar and prepare food again for her children.

After his return from Tiruvannamalai, he started reading the books of Swami Ramdas of Anandashram. The first book he went through was "In Quest of God". He repeatedly went through the same book. The last chapter of the book "In the Cave", brought Ram Surat Kunwar to tears. He regretted that he did not spend a longer time at Anandashram with Papa. The book wiped away the image he had that Papa had lived with all comforts like a king at the Anandashram. He realized Papa was indeed a great Spiritual Master.

In 1950, both the great Sage Ramana Maharishi and Sri Aurobindo passed away. As soon as Ram Surat Kunwar received this message, he wept and wept for a long time. He felt as if he had become an orphan. He did not know what to do and where to go for his spiritual growth. Suddenly Papa Ramdas appeared in his mind with his joyful laughter.

In 1950, after the Mahasamadhi of Ramana Maharishi, Ram Surat Kunwar started growing a beard. (Except once, on the instructions of Swami Ramdas in 1953, he kept his beard throughout his life till the end.) In the same year 1950, his wife Ram Ranjini Devi delivered a baby girl. Ram Surat Kunwar named the baby "Maya".

Ram Surat Kunwar did not go to South India during the summer vacation in 1950. In the physical absence of the great Master, Maharishi Ramana, there was a depression in his being. He wanted to spend time in the Himalayas. He went to Rishikesh and spent some days there staying in the Sorkashram. From Rishikesh he went to Badrinath, Kedarnath, Gangotri and Yamunotri. After finishing his tour in the Himalayas, he went back to Navalgad. During the yatra, he enjoyed the divine beauty of the Ganges and Himalayas. He met a lot of Sadhus, Sannyasis and Sadhakas in the Himalayas, at the bank of the Ganges. In later years, Yogi Ramsuratkumar said, *“Due to the penance of the Sadhus and Samiyasis at the Himalayas, this Holy Country India is being protected. These saints’ radiation protects India.”*

In 1951, during the summer vacation, Ram Surat Kunwar wanted to go to South India. The book “In Quest Of God”, kindled in him a desire to see Papa Ramdas at Anandashram. He went directly to Anandashram and stayed there for quite a long time. This time also Papa did not inspire him. Later Yogi Ramsuratkumar said, *“Papa did not allow this beggar to understand Him. The time was not ripe. This beggar had to wait till Papa Himself revealed His Divinity to this beggar, to make this beggar understand that Papa was his FATHER.”* After a month stay, Ram Surat Kunwar went back to his place.



13. The Real Father Swami Ramdas

In 1952, during the summer holidays, he visited several places. In spite of traveling to various holy places, he was not able to feel a oneness with God. Sometimes he felt as if he attained everything and within a short time, all the attainment vanished in a mysterious way. He was then dejected and depressed. One moment he was at the door step of God and the next moment he was again at the same level where he was earlier. He understood that one should transcend the intellect, conscience and everything to merge with GOD. He also understood that visiting various Holy places and bathing in the Holy Rivers would help to a certain extent to purify the mind but these things would not help one to attain Godhood. Only the GURU, would take His disciple to Divinity and would merge the disciple in the Divinity eternally. Without the help of the GURU nothing could be achieved. Ram Surat Kunwar understood this secret and was determined to go to Papa at Anandashram and not leave Him till He showered His Grace upon him to make him one with GOD.

Ram Surat Kunwar took a long leave from the Navalgad High School, leaving his wife and children at Dahiya. (His wife Ram Ranjini Devi was pregnant with the fourth child. The child was born in 1953 and was named Beena by her mother.) He went directly to Anandashram, at Kanhangod in Kerala. He reached Anandashram and was provided accommodation at the ashram. He met Papa in the Bajan Hall and prostrated before Him. Papa Ramdas patted him with great joy. Papa was laughing on seeing our Ram Surat Kunwar with great joy and the joy made everybody assembled there laugh even though they did not know the reason behind the joy. Ram Surat Kunwar also felt secure as if he was in the lap of his Father.

Either in the last week of August 1952 or in the first week of September 1952, Ram Surat Kunwar got a passion to get the initiation from his Guru Swami Ramdas. But he was afraid and so he hesitated to approach Swami Ramdas. He conveyed his feelings to his friend Swami Satchidananda and the latter encouraged him to approach Swami Ramdas.

Ram Surat Kunwar followed Swami Ramdas wherever He went. When Ram Surat Kunwar was following him, Swami Ramdas suddenly

turned towards Ram Surat Kunwar and asked him, "Do you want Ramdas to initiate you?" Ram Surat Kunwar nodded in affirmation. Swami Ramdas said, "Sit down" and He also sat there just before Ram Surat Kunwar. "Repeat what Ramdas says", Swami Ramdas commanded. Then slowly He uttered word by word, "Om Sri Ram Jai Ram Jai Jai Ram." Ram Surat Kunwar repeated the words His Guru uttered with reverence and attention. The divinity of Swami Ramdas was unloaded on the small frame of Ram Surat Kunwar's being. Thrice the mantra was uttered by Swami Ramdas and thrice it was repeated by Ram Surat Kunwar. The transferring of the divinity from the Guru to the disciple was complete. Swami Ramdas said, "Go and chant this mantra all the 24 hours."

The seed of divinity was sown in the fertile being of Ram Surat Kunwar. His whole frame was thrilled and shattered. The divine energy of his Guru was seated in his being. The small frame of Ram Surat Kunwar struggled to bear the pure and charged divinity. He slowly stood and left the place with great difficulty. He was able to understand that a divine power entered his being after the initiation. He wept uncontrollably for no reason for a long time. After some time he felt a deep peace upon him. He walked slowly without aim. He climbed the hill near to the Anandashram. There was a bench at the top of the hill. He sat there for the whole day. Again he cried. Suddenly he stopped crying. A divine bliss flowered in his being and he then laughed loudly with joy.

In the evening the sun disappeared into the Arabian Sea. Darkness covered the place. He lay down on the bench and watched the night sky. The whole night he did not sleep. He became alert and aware of the divinity, within his being. He laughed again loudly. There was some change in his being. Suddenly all emotions disappeared. There was a deep silence within him. From the core of his being, he was able to listen to a sound vibration. He focused his attention on that sound. It was so feeble. Slowly the feeble sound got stronger and was audible. It was, "Om Sri Ram Jai Ram Jai Jai Ram," the mantra which was initiated by his Guru, in the Guru's voice. Slowly it became louder and louder and his whole physical frame vibrated with the mantra. Now there were no other thoughts, no other words other than the mantra. The whole night passed in this blissful state.

In the morning he climbed down the hill, shouting “Om Sri Ram Jai Ram Jai Jai Ram.” He ran here and there chanting the Mantra. The people in the ashram were astonished on seeing Ram Surat Kunwar. They tried to pacify him. They made him eat something. They took him to Papa Ramdas. Ramdas was laughing with great joy on seeing the state of his disciple. He asked his disciple “Where will you go?” Ram Surat Kunwar immediately responded, saying, “*Tiruvannamalai*.” Even though he said that he would go to Tiruvannamalai, he did not have the inclination to leave his Guru.

The powerful initiation, Swami Ramdas injected into Ram Surat Kunwar, stirred the inner being of Ram Surat Kunwar thoroughly. All his suppressed emotions, desires and actions, which were buried under the deepest core of his being, were stirred by the powerful initiation. All the virtues and sins, the ideas about mundane life and spiritual life were destroyed. There was no escape. Ram Surat Kunwar did not want to escape. His love for God, his search for God turned into passionate love for Swami Ramdas and Mataji Krishnabai. He could not imagine a life without them. So he became determined to stay with them permanently.

But Swami Ramdas and Mataji had other plans. They wanted this emotional sadaka to change into a great spiritual mystic to help future sadhakas to evolve towards God. How could they lose such a pure soul who spent all his life in the remembrance of God and sacrificed his everything for God realisation?

Systematically Swami Ramdas and Mataji Krishnabai made Ram Surat Kunwar behave like a mad man and made the world believe that he had become mad. They drove him out of the ashram forcibly so that he would remember them constantly. They used harsh language whenever he was before them among the crowd of the devotees. By doing so Swami Ramdas and Mataji Krishnabai removed his ego totally. But it took a very long time. In the process, the pain, the sufferings he experienced were acute. In later years Yogi Ramsuratkumar said “*Nobody can love this beggar like my Father Swami Ramdas and nobody can torture this beggar like my Father Swami Ramdas. My Father killed this beggar because He loved this beggar.*”

14. The Struggle to Renounce

Three weeks after the initiation, Ram Surat Kunwar was driven away from Anandashram. He came to Tiruvannamalai for a few days. He wanted to go back to Anandashram. On the way, at Erode Junction, mysteriously a railway engine knocked him down, while he was walking along the railway track. His left hand was fractured. His left leg also was hurt. He was hospitalized for two months at Erode. A Gujarati Devotee of Swami Ramdas at Erode helped him at the hospital and informed the relatives of Ram Surat Kunwar at Dahiya. The brothers-in-law requested Ram Surat Kunwar's friends Ramdutt Chowdry and another friend Ramjeevan Roy to go to Erode and bring back Ram Surat Kunwar to Dahiya.

Both the friends went to Erode and brought back Ram Surat Kunwar to Dahiya. In Dahiya Ram Surat Kunwar roamed the banks of the Balan River, chanting the Ram Mantra loudly. He stopped talking to anybody. If anybody came to counsel him, he would laugh loudly and would chant Ram Mantra. The people were frightened on seeing him.

After spending a few months like this at Dahiya, he returned back to Navalgad and worked in the school just for two days. He received his last salary Rs.18. He then never worked in any institution. He roamed in the streets of Navalgad, chanting loudly, "Om Sri Ram Jai Ram Jai Jai Ram." He would sleep on the roadside, eat milk and bananas, if offered. He would not talk to anybody. If anybody came to talk to him, he would chant the mantra loudly so that nobody dared to come near him. During this period he started smoking beedies and cigarettes. The whole town was astonished on seeing the state of Ram Surat Kumar, their beloved Master.

In 1953, Ram Surat Kunwar's wife Ram Ranjini Devi delivered a baby girl at Dahiya. The mother named the baby "Beena." Ram Ranjini Devi and her brothers heard about Ram Surat Kunwar's indifferent attitude at Navalgad. They went to Navalgad and forcibly brought him to Dahiya. Here also Ram Suart Kunwar roamed the streets and sat totally alone, under a Peepul Tree, near the Siva Temple at the bank of Balan River.

In 1954, Ramachandra Roy and the other brothers of Ram Ranjini Devi decided that Ram Surat Kunwar had become insane and needed

medical assistance. So, they admitted him in a mental hospital at Ranji. The doctor at the hospital examined him thoroughly for two days and came to the conclusion that he was absolutely normal. The brothers-in-law were baffled. They did not know what to do further. They called Manarakhan Kunwar, Ram Surat Kunwar's elder brother to the mental hospital at Ranji. They sent Ram Surat Kunwar to Nardara along with his elder brother. There Ram Surat Kunwar lived for a few days and again went to far off places in divine ecstasy, without informing his people.

It was impossible to collect the details of his wandering life. It seems he had wandered throughout the country, particularly wherever a saint or a holy man lived. He had details of sages, saints and masters in the country. He would talk about the lives and the teachings of the divine people of different places in India. One would feel amazed on seeing the vast exposure of Yogi Ramsuratkumar to the Godmen of India.

In spite of his divine ecstasy through the initiation, there was still a trace of attachment for his wife and children. He wanted to see his children at Dahiya. In 1955, he went to Dahiya. His brothers-in-law got agitated on seeing Ram Surat Kunwar but his wife Ram Ranjini Devi pacified them. She said to Ram Surat Kunwar that she was ready to accompany him with the children wherever he would go and would face any hardship in the process. Ram Surat Kunwar was moved on seeing his wife and children. He decided to take his wife and children to Anandashram again and take refuge at the feet of the master Swami Ramdas. The brothers-in-law refused to send the first two children Yasodhara and Amitabh as they were studying in the school. They allowed the couple to take the younger children Maya and Beena who were then 5 years and 2 years old. Ram Surat Kunwar took his wife and the two children to Anandashram at Kanhgod.

15. The Beggar

Ram Surat Kunwar landed at the Holy Feet of Papa and Mataji along with his wife and children in 1955. He pleaded to Papa that he would do some work at the ashram and would live in the ashram with his family. Mataji Krishnabai refused to let him stay in the Ashram with his family. She said that it would be impossible to live in the ashram with the children. Ram Surat Kunwar consulted with his wife. He suggested that they would leave the children either at her brothers' place or at his brother's place. His wife refused and said that she could not live without her children.

Ram Surat Kunwar again asked Swami Ramdas to allow him and his family to live in the ashram. He said, "*Papa, I have come here with the great faith that you would allow me with my family to live here. I am not able to work anywhere since the initiation. If you drive me away, where shall I go and how can I live?*" Papa vehemently answered, "Go and beg. You cannot live in the ashram. There are enough people in the ashram to work. Remember, under a big tree, another big tree cannot grow. Only thorny bushes and grass alone will grow."

Ram Surat Kunwar shocked on listening to the words of his Master exclaimed, "*Papa, should I beg for my food? Am I a beggar, Papa?*" Papa, without answering, went inside. From that day Ram Surat Kunwar called himself a beggar. His Guru, His Master, His God asked him to beg and so he became a "beggar". He took his wife and children to Madras on the way to his place. He had no money. He begged on the streets of Madras. When he got some money he purchased eatables for his children and fed them. He took them to their place and left his wife and two children in the custody of her brothers and again disappeared.

From 1955 Ram Surat Kunwar wandered again throughout India. He had no luggage, no money. Whenever he felt hungry, he would beg for his food. Wherever he needed take rest, he would sleep without bothering about the place. At that time his abode was mainly graveyards and other secluded places. From Kashmir to Kanyakumari and from Dwaraka to Puri, he wandered and gathered a great deal of experience and knowledge about the various saints and their teachings.

THE BEGGAR

He was roaming like the wind, yet still was not able to see his mission. He just obliged the divine call and he went wherever the Supreme Father took him.

In 1957, suddenly one day he got the desire to see his family again. He went to Dahiya. His brothers-in-law had suggested their sister join a Bala Savika Institution at Ranji to get a training to look after the kids at the school. She joined the institute. After completing her training in the institute, her brothers thought she could get a government job and maintain her family independently.

He went to the institution to meet his wife. With great difficulty he was able to meet her there. The principal of the institute, Smt. Suseela Agarwal used very harsh language to Ram Surat Kunwar in front of his wife. His wife Ram Ranjini Devi was crying and could not defend her husband and her husband silently moved away from the place. After that she did not see her husband again till 1982.

In 1958, Ram Surat Kunwar again went to Dahiya and met Ramdutt Chowdry, his old friend. The friend also got agitated on seeing him and tried to counsel him. Finally out of vexation he handed over Rs. 64, which had been deposited with him by Ram Surat Kunwar and settled the account and friendship.

Ram Surat Kunwar took the money with him and walked on the street. He happened to see his son Amitabh on the street and handed over the money to his son and left the place. He did not come back again. The family members saw him again only in 1982 after a gap of 25 years at Tiruvannamalai.

He again roamed throughout India and landed at Tiruvannamalai in 1959. He stayed first beneath a Peepul tree just in front of the old Bus Stand. Then he shifted his place to the Kugai Namachivaya Cave in the Holy Hill. There he lived for more than six months. Then he came down and roamed in the villages around Tiruvannamalai. He knew every village around Tiruvannamalai.

Till 1961 he got his food from Ramanashram and other ashrams, which offered food for the sadhus and beggars.

From 1955, Ram Surat Kunwar carried no heavy luggage other than a small shouler bag, which contained a few dhotis and shirts. Wherever he went, he tried to have simple accommodation. After he got the initiation, he became highly emotional and could not adhere to any rules and regulations of any institution or ashram. So, the officials of the ashrams at Tiruvannamalai denied him the permission to stay in their premises.

He took a small room for rent in a secluded place, near Ramanashram, at Tiruvannamalai and stayed there for a few months. The room was in a very bad condition. Snakes and other poisonous insects were his uninvited guests and as he had no fear for anything, he did not mind much. In due course he was not able to pay the rent for the room and so the owner of the room locked the room and insisted Ram Surat Kunwar settle the rent due. Ram Surat Kunwar was not able to settle the rent due. All his belongings were inside the room and he was on the street with empty hands.

He stayed in the graveyards and in the caves of the Holy Hill Arunachala, particularly in the Kugai Namachivaya Cave, from time to time. In the daytime he would spend time in the Arunachaleshwara Temple. Whenever he felt hungry, he would search for food in the ashrams and other charitable institutions. Even though he preferred milk and bananas, as he did not have the money to procure the same, he accepted whatever he got as alms. His clothes became dirty and torn due to over use. His appearance became like a beggar.

Once, in the year 1962, a friend took him to Ramanashram to have a meal. There he was sitting for the food when a devotee who was sitting next to him started advising him to be clean and presentable whenever he visited the ashram. Ram Surat Kunwar who accepted everything as the boon from God and who volunteered poverty for the sake of his God politely told the friend who advised him, *“Ye, if you want to know anything, you come and touch this beggar’s feet and you will know everything. But do not try to advise this beggar. It will not help you.”* Saying the above, he ran away from the place without taking food in the ashram. He went to the temple and lay down under the Mahila Tree, inside the temple.

Sri Govinda Butt, owner of a hotel, (Hotel Brindavan) who was a great devotee of Arunachaleshwara and a kind hearted person, used

THE BEGGAR

to visit the Arunachala Temple daily. Sri Govinda Butt came to the temple, on that day and did the daily poojas and other rituals. When he went to sit under the Mahila tree, he saw a sadhu lying under the tree. He sat near him. Having a kind heart, he enquired whether he had taken his food for the day. The sadhu, Ram Surat Kunwar replied, “**God has not given him the food yet.**” Govinda Butt took the sadhu to his hotel and served him with a wholesome meal. He also requested Ram Surat Kunwar, to come to his hotel whenever he felt hungry. Govinda Butt was the first among the devotees of Ram Surat Kunwar to offer food with great reverence and care at Tiruvannamalai. Whenever Ram Surat Kunwar felt hungry he would go to the Brindavan Hotel to take his food, which was served with all reverence.



Arunachala Temple, Tiruvannamalai

16. Pandit T.K. Sundaresha Iyer

In the year 1962, Ram Surat Kunwar got the opportunity to have the association of Pandit T.K. Sundaresha Iyer a very ardent and close devotee of Ramana Maharishi. He was a scholar with high knowledge of the teachings of the ancient Masters and Ramana Maharishi. His years of experiences with Ramana Maharishi, he would share with Ram Surat Kunwar. Yogi Ramsuratkumar would tell devotees later that very few people knew that Pandit T.K. Sundaresha Iyer was a realized soul.

Ram Surat Kunwar would listen to Pandit T.K. Sundaresha Iyer about the latter's experiences with Ramana Maharishi with rapid attention. He developed a deep attachment with Sundaresha Iyer and wanted to serve him in whatever way possible. But Sundaresha Iyer was a simple man and never liked anybody to serve him or help him in any way. Pandit T.K. Sundaresha Iyer taught Ram Surat Kunwar, to write, read and talk the Tamil language. Ram Surat Kunwar had great regards and respect for T.K.S.

One day Sundaresha Iyer was sitting in the Ramanashram near the big Iluppai Tree after lunch. Ram Surat Kunwar sat near him and looked at Sundaresha Iyer intensely. Sundaresha Iyer smiled on seeing Ram Surat Kunwar and with love asked him whether Ram Surat Kunwar would bring a betel leaf and nuts for him. Ram Surat Kunwar was thrilled and immediately ran towards the town, which was two kms away from the Ramanashram. He brought the betel leaf and nuts from the town and offered the same to Sundaresha Iyer. Sundaresha Iyer received the betel leaf and enquired, "Are you satisfied now?"

Even though the ashrams and the other charitable institutions at Tiruvannamalai and other places did not treat Ram Surat Kunwar properly, the real sadhakas, sadhus and other great souls understood Ram Surat Kunwar was a great sadhaka, encouraged him in the path and wished him success in his endeavour. The common people and the simple village folks, on seeing Ram Surat Kunwar roaming in the hills and other secluded, dreaded places, saw in him the divinity, saluted him and invited him to their houses for food. They would also pour out the problems and pains of their lives to Ram Surat Kunwar. Ram Surat Kunwar would listen to them with love and concern. The attention of Ram Surat Kunwar pacified them and they left the place with joy, relieved from the pain and sorrows. In the later years Yogi Ramsuratkumar would say, "*The Faith cures, the Faith brings the joy of life. The Faith is God.*"

17. Encounter with J. Krishnamurti

In the year 1961, during the winter, Ram Surat Kunwar heard about the Theosophical Society at Madras. He went through the history of the Theosophical Society and several other spiritual books of various schools of thoughts. Ram Surat Kunwar went to Madras to visit the Theosophical Society. He was wearing rags. He was denied permission to stay at the Society premises. He stayed in a Vinayagar temple near the Society and visited the library of the Theosophical Society daily.

The Theosophical Society was founded by Sri Olcott and Madame Blavatsky. Mother Annie Besant became the president of the society and spread the message of the society throughout the world. Along with her friend, philosopher and guide, Sri Leadbetter, she told people that a new messiah was shortly arriving to save and teach the world.

Sri Leadbetter found Krishnamurti on the beach playing with his brother and other friends. Krishnamurti's father was working in the Society. Leadbetter found Krishnamurti to be the World Teacher and informed Annie Besant. Both propagated throughout the world that the world teacher had arrived and it was Krishnamurti.

Both Leadbetter and Annie Besant took charge of Krishnamurti along with his brother Nithya and sent them to UK for their education to groom Krishnamurti as a world teacher. But in due course J. Krishnamurti left from the grip of the Theosophical Society, saying, "The Truth cannot be organized." He also said that "one could see the immensity, not through any religion or institution but in spite of the religion or institution".

On learning the principles of the Theosophical Society and the teachings of J. Krishnamurti, Ram Surat Kunwar was thrilled. He wanted to listen to J. Krishnamurti. In the year 1961, J. Krishnamurti arrived at Madras. He gave talks at Vasantha Vihar near the Theosophical Society. Ram Surat Kunwar listened to all his talks with rapid attention. On hearing J. Krishnamurti's talks, he could see the Truth. But at the same time he was not able to tolerate the degrading remarks of J. Krishnamurti on the Gurus and Mantras.

One day, Ram Surat Kunwar was keenly observing J. Krishnamurti's movements after the latter's talks. J. Krishnamurti went upstairs and

washed himself and came down to go for a walk among the crowd. J. Krishnamurti also watched Ram Surat Kunwar looking at him with mixed emotions. He came directly to Ram Surat Kunwar, gifted him with a blissful, broad smile and patted him on the back. Yogi Ramsuratkumar later narrated the event to Parthasarathy, saying, "*J. Krishnamurti came directly to this beggar and patted him on his back and this beggar slept.*" He repeated this several times and made one understand that after the touch of J. Krishnamurti, he was able to be in the deep samadhi state.

From Madras J. Krishnamurti went to Rishivalley. Ram Surat Kunwar also followed him. There he was denied permission to stay. He kept himself away from the institution and whenever he got the opportunity, would keenly observe J. Krishnamurti.

When J. Krishnamurti was talking to his friends, Ram Surat Kunwar was staring at him from a distance. J. Krishnamurti noticed Ram Surat Kunwar and pointed him to his friends, saying something about him. When those friends tried to approach Ram Surat Kunwar, he slipped away from them and disappeared.

J. Krishnamurti left India for the US in the summer of 1962. Ram Surat Kunwar wanted to stay in Madras. He found it difficult to live in the Vinayagar temple and so went to Swami Ramdas' devotee, Sri Devasenapathi's house. He requested Devasenapathy to give him permission to stay in his house for some time. Devasenapathy allowed him to stay there at his house but told Ram Surat Kunwar that he would write to Papa Ramdas to seek his permission to allow Ram Surat Kunwar to stay in his house for a long time. Ram Surat Kunwar told Devasenapathy that during his stay he would teach his children, English, Maths and History. Devasenapathy wrote to Papa Ramdas, referring Ram Surat Kunwar's request and sought his guidance. Papa Ramdas replied to Devasenapathy telling him that he should not allow and encourage sadhus to stay in his house and he should immediately ask Ram Surat Kunwar to leave the place. So, Devasenapathy asked Ram Surat Kunwar to leave the place and Ram Surat Kunwar silently left the place.

Ram Surat Kunwar understood what Papa Ramdas meant by giving those instructions to Devasenapathy to drive him away from Devasenapathy's house. A sadhu's place should be in the secluded places where there would be no disturbances for deep contemplations

ENCOUNTER WITH J. KRISHNAMURTI.

on the Ultimate. The association of worldly people would always kindle the desire to live in the attachment of one's family and children and that was not his aim. His aim was to become a God Man.

After Ram Surat Kunwar left Swami Ramdas' devotee, Sri Devasenabathy's house on the advice of Swami Ramdas in the year 1962, Ram Surat Kunwar found it difficult to live in Madras. He came to Tiruvannamalai. Swami Ramdas died in the year 1963 but Ram Surat Kunwar did not go to Anandashram in Kerala.

In the winter of 1962, Ram Surat Kunwar went to Madras to see Krishnamurti. He stayed at the Vinayagar Temple near the Theosophical Society. This time he got the opportunity to meet Brother Sriram who was the then President of the Theosophical Society. Brother Sriram was able to understand the burning aspirations of Ram Surat Kunwar. He helped Ram Surat Kunwar in several ways. In 1971, Brother Sriram sent Truman Caylor Wadlington to Tiruvannamalai to stay with Yogi Ramsuratkumar to know about the latter and write a book on him. Truman stayed with Yogi Ramsuratkumar for seven months and wrote a book on Yogi Ramsuratkumar, "Yogi Ramsuratkumar, The Godchild, Tiruvannamalai" and published the same in the year 1972. This book helped Yogi Ramsuratkumar in several ways to do his Father's Works without any hindrance.

J. Krishnamurti arrived in Madras in the year 1962. As usual he gave talks at Vasantha Vihar. Ram Surat Kunwar attended all the talks. He was astonished on perceiving the Truth, which Krishnamurti unfolded in his own way in beautiful language. But still Ram Surat Kunwar was not able to tolerate the remarks of Krishnamurti on Gurus and chanting of the Mantras. He wanted to get a clarification from Krishnamurti.

In the year 1963, Ram Surat Kunwar went wherever Krishnamurti went but could not get his doubts cleared. He went to Rishivalley, Bombay, Delhi and Kashi where Krishnamurti used to stay and give talks. In the summer of 1963, Krishnamurti left India and Ram Surat Kunwar wandered here and there throughout India.

Again in the winter of 1963, Krishnamurti arrived in India. As usual Ram Surat Kunwar attended all his talks. But he could not get his doubts cleared. He went back to Tiruvannamalai and lived there with the association of the real sadhakas and great souls like T.K. Sundaresha Iyer.

In the winter of 1964, Krishnamurti arrived in Madras to give talks. Ram Surat Kunwar also reached Madras to listen him. This time he was determined to get his doubts cleared. He went wherever Krishnamurti went. At Bombay Krishnamurti was answering the questions of the people. Ram Surat Kunwar attended the meeting. At this gathering an elderly man asked Krishnamurti, "Krishnaji, you know well what reverence and faith we have in our Gurus and Mantras. But when we hear your remarks on the Gurus and the Mantras, we feel hurt and we feel pain. We know that it is not your intention to hurt us. Then why do you do this?" Krishnamurti instantly responded by saying, "Why do you come here sir? This is not the place for the people who have the faith." When Ram Surat Kunwar listened to the words of Krishnamurti, he was thrilled. All his doubts cleared. He understood that the mission of Krishnamurti was to bring the people who had no faith in any Gurus, Gods and religions, into the path of enquiry to reach the Ultimate Truth.

Yogi Ramsuratkumar during his later years said that Krishnamurti was a great Mahatma.



18. Yogi Ramsuratkumar

After his doubts cleared, Ram Surat Kunwar landed at Tiruvannamalai to live there permanently from the year 1965. Till then Yogi attempted all sorts of Yoga and meditation to realize God. He was successful in having many Godly experiences. But still the state was not a permanent one. It came and went. When he attempted to pursue the state through some other process, the state eluded him. He was baffled and totally helpless.

After he listened to J. Krishnamurti, he stopped pursuing the state. He knew the art of **doing nothing**. He just saw what was within him. He did not attempt to hold the power, the God, the great Vastness within him. Lo, the veil between God and him dropped. God descended upon him and consumed Ram Surat Kunwar. Ram Surat Kunwar was gone once and for all. Only the Supreme Father occupied the beggarly form. Ram Surat Kumar became That God. The melodious divine Name “Om Sri Ram Jai Ram Jai Jai Ram” echoed in his being and he became the personification of the Holy Name and Form. HE was aware of HIS Mission now. His whole being became divine. He stopped having a bath. Once in a year or sometimes, once in several years he took a bath.

Ram Surat Kunwar ceased to exist. His FATHER, GOD alone existed in the physical frame. The complex of His Body changed. He climbed to the top and merged with Gods and Great Souls. He could see only his Father, God, everywhere within and without. He became totally one with GOD. His whole physical frame radiated the divinity.

From then, the divided name Ram Surat Kunwar got united and became the whole, Ramsuratkumar. But till now it remains a mystery what changed the name Ram Surat Kunwar into Ramsuratkumar. None knew who had changed the Name. Yogi did not reveal it to anybody. But Yogi said in later years, *“This name Yogi Ramsuratkumar is not this beggar’s name. It is my Father’s Name. My Father has invested in this Name. Whoever remembers this name my Father will come to their rescue.”*

Ram Surat Kunwar started his search for a Guru in 1947 and attained the Supreme State of evolution, the GODHOOD, in 1965.

It took 18 long years for him to reach the Supreme State. During these 18 long years he suffered and struggled both physically and psychologically. None could narrate his sufferings. God wanted Him to suffer so that he could guide the people in the right path to reach God.

He became whole and started doing his Father's work, by uplifting the sadhakas to the state of God Realization, helping the baffled and confused by showing the path of spiritual light and eliminating the pains of the common people by his love and compassion.

He used a dry coconut shell and got his food in it by begging. He also used it for drinking water. He carried a Palmyra Fan which was very useful during the hot summer days in Tiruvannamalai. On seeing the great spiritual state of Ramsuratkumar, Pandit T.K. Sundaresha Iyer called him "Yogi". Ramsuratkumar added Yogi before his name and this name Yogi Ramsuratkumar became one of the God's Names.

Yogi Ramsuratkumar used to say that he had three fathers, Ramana, Aurobindo and Swami Ramdas. He never mentioned J. Krishnamurti as one of his fathers. But when we perceive the life and teachings of Yogi Ramsuratkumar, we see that Ramana started, Aurobindo helped a little, Ramdas initiated the divinity and Krishnamurti completed the process by making him whole. Yogi Ramsuratkumar asked few of his selected friends to go through the teachings of all the four masters and also asked them to visit these Masters' places.

Ram Surat Kunwar, after the initiation from Swami Ramdas in the year 1952, got spiritual madness. He could not control himself. He developed such a passionate love for both Swami Ramdas and Mataji Krishnabai, he could not think of leaving them.

Ram Surat Kunwar was a serious baktha. When he first saw Ramana Maharishi, he was attracted by the aura of total solitude, wisdom and renunciation. When he heard about Sri Aurobindo, he was attracted by his wisdom, solitude and seriousness. Even though he was playful in all situations by nature from his birth, the encounters with the masters Ramana and Aurobindo changed him totally. He meditated for long hours and did fasting. He also observed mouna.

After both the Masters died he had to rely on Swami Ramdas. Swami Ramdas' ways initially baffled him. After he got the initiation

from Swami Ramdas, he believed that he attained Swami Ramdas' Wholeness. He also believed that he alone realized Swami Ramdas and Mataji Krishnabai and commanded the people to worship them in the way he liked which became a big problem for both Swami Ramdas and Krishnabai. Finally they had to send him out of the ashram.

Swami Ramdas' way of life attracted young Ram Surat Kunwar very much and he was reluctant to leave Swami Ramdas. Swami Ramdas was determined to throw him away at the mercy of nature or FATHER so that the young sadhaka could learn a lot. Swami Ramdas knew the potentiality of the young sadhaka, so he asked him to wander and live in the wild, which the sadhaka had to oblige.

In the tradition of Swami Ramdas, only Yogi Ramsuratkumar wandered like the wind, as Swami Ramdas wandered, throughout India, as a mendicant, depending on alms and gathering experiences. Swami Ramdas wrote about his wandering life but Yogi Ramsuratkumar did not record his wandering life, hiding that part of the life, which was not necessary for everybody, he felt.

During his wanderings, he met several saints and sadhus and learned several aspects of Spiritual Life. As Yogi was well versed with the stories of ancient saints and rishis, he tried to adopt all sorts of Yogas to reach the top of the evolution in the spiritual sphere, which was his only aspiration. But still he could not become whole. Finally he reached Tiruvannamalai in the year 1959 and roamed around the hill. He intensified his sadhana in the early 60's by adopting various methods. The Holy Hill was a great inspiration for him and it gave shelter to this great sadhaka. Yogi's reverence on the Holy Arunachala Hill increased day by day. The Holy Hill communicated with this great Sadhaka and guided him after the Samadhi of the all the three Masters.

The Holy Hill guided him to J. Krishnamurti and J. Krishnamurti's touch and teachings brought this great sadhaka to the other shore. Krishnamurti's teachings helped him to drop the self and lo, he was immediately on the other shore with His Father, nay, standing as Father.

Now he understood the immense grace and compassion that Swami Ramdas and Mataji Krishnabai bestowed on him. He understood that his father Swami Ramdas wanted him to know all about Father and His Creations. That's why he gave him the madness and drove him out of the ashram. If Swami Ramdas had not given him the madness, he would have been a humble, egoistic servant in any one of the ashrams in India. Swami Ramdas gave him the madness, drove him away from the ashram, made him wander all over India to meet several sadhus and saints, made him learn several ways towards Father so that he could teach his own people several different paths to salvation. One could observe the affection of Swami Ramdas in Yogi Ramsuratkumar, on seeing the continuous, riotous, laughing, not bothering about any religious rituals and emphasizing the value of chanting God's Name throughout his life.



19. Persecution

Yogi Ramsuratkumar commenced His Divine work from the day he landed at Tiruvannamalai in the year 1965. He had to face severe persecution at Tiruvannamalai. In spite of the persecution, He worked to redeem the sufferings of the common people and helped the real sadakas to attain Godhood.

During the anti Hindi agitation in the year 1965, on seeing Yogi Ramsuratkumar shouting loudly “Mahatma Gandhi Ki Jai, Jawaharlal Nehru Ki Jai”, people thought that Yogi was a supporter of the Congress Party. So the opposition party gave him a lot of trouble and tortured him. They were not able to understand the spiritual madness in Yogi and thought Yogi a politician. Yogi had high regards for Mahatma Gandhi and Jawaharlal Nehru for their great service to the Nation and humanity. But the ignorant people, who could not understand, tried to kill him by hitting him from behind with Jeeps and Lorries.

Yogi Ramsuratkumar had a friend then at Tiruvannamalai. He was a Muslim and a tailor. Whenever Yogi Ramsuratkumar visited him he would offer him tea and would converse in Hindi. Yogi Ramsuratkumar was not well versed then in Tamil. So he frequented the tailor’s shop. One day when he visited the tailor’s shop, he found a crowd of rowdy elements waiting for him. As soon as he reached the shop, the crowd surrounded him and abused him with filthy language and snatched the small bag he carried and threw it away. They beat him too. Yogi Ramsuratkumar did not protest, did not ask the Muslim tailor for his help who was standing like a rock in the same place. The rowdy elements tortured him for another hour and Yogi Ramsuratkumar’s body suffered. There was bleeding from the wounds caused by the beating. Yogi did not cry, did not seek anybody’s help, did not try to run away and did not try to defend himself. He silently bore the insult. The crowd got tired and dispersed after a stern warning that he should not talk in Hindi.

When Yogi narrated this event in the year 1977 to his friends, Murugeshan, Parthasarathy and Sivasankaran, they were shocked and hurt. After reciting these events Yogi lay down and asked Rajakumari, wife of Murugeshan to sing some songs. When Yogi narrated the

sufferings Rajakumari was not there. She was with her children in the other room. She started singing songs. Rajakumari sang one particular song, which narrated the sufferings of Lord Siva. Parthasarathy became anxious and said to Murugeshan that they should observe Yogi - in what way he would react. After the song was over, Yogi got up from his bed and asked Murugeshan casually "*Murugeshji what is the meaning of the song.*" Murugeshan replied instantly that it was meant to be Yogi's story.

The torture and the persecution continued till 1972 by the rowdy elements as well as the police who had seen him as a vagabond and harassed him, connecting him with some petty thefts at Tiruvannamalai. Perumal Sadayan along with some of Yogi's assistants George and Durai helped Yogi a lot from the local thugs' harassment. Yogi requested his assistants not to react with violent methods while dealing with the rowdy elements.



20. Thapovanam, Thirukoilur and Tiruvannamalai

In the year 1965, Yogi Ramsuratkumar heard about Mahatma Gnananandhagiri, at Tapovanam near Thirukoilur, which was 37 kms. away from Tiruvannamalai. Yogi Ramsuratkumar went to see him at Tapovanam. Yogi Ramsuratkumar saw the Mahatma

was able to identify Yogi Ramsuratkumar as a great Yogi. Yogi Ramsuratkumar stayed at Tapovanam for a few days but he could not stay there after a few days due to the indifferent attitude of some of the devotees of the Mahatma, on seeing the torn and unclean dress of Yogi. So Yogi stayed in the secluded and dreaded places around Tapovanam. Some times

Yogi would spend the nights in the cowsheds of Tapovanam, in the hay stock.

Some people having connections with the Thapovanam have said that Yogi Ramsuratkumar was presented the Palmyra Fan by Gnananandhagiri Swamigal. Some others say that even before Yogi Ramsuratkumar met Gnananandhagiri Swamigal, he was carrying the fan. Some Swamigal devotees went to the extent of declaring that Gnananandhagiri Swamigal passed on his power to Yogi Ramsuratkumar by presenting the fan to Yogi Ramsuratkumar. But Yogi Ramsuratkumar vehemently denied this and declared, "Swami Ramdas is this beggar's Father, not Gnananandhagiri Swamigal."



Thapovanam, Thirukoilur



Yogi Ramsuratkumar in Thapovanam

Tapovanam is situated on the north bank of the South Pennar River. Thirukoilur town is situated on the South bank of the South Pennar River. There were a lot of Temples on both the sides of the river. Yogi Ramsuratkumar spent a few months every year at Tapovanam till 1974 and roamed the surroundings. Yogi knew almost all the temples of Thirukoilur.

During the year 1965, when Yogi Ramsuratkumar visited Tapovanam, he also saw the samadhi of Rahotama Swamigal on the

bank of the River South Pennar. Rahotama Swamigal was the 11th Guru of the famous Madhva Tradition. The samadhi was later built into a beautiful shrine by a Rahotama Swamigal devotee Sri Govindasamy Pillai of Thirukovilur. He also built the compound wall around the shrine.



Rahotama Swamigal Samadhi

Sri Govindasamy Pillai had a great reverence for the sadhus and sannyasis. He used to visit

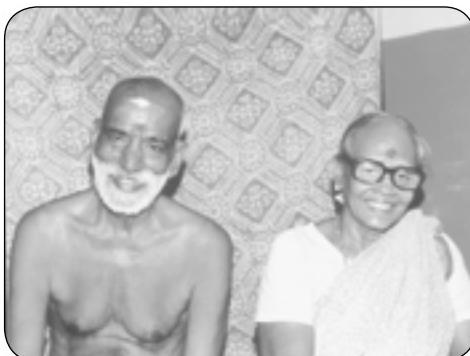
Tiruvannamalai Arunachaleshwara Temple very often. During one of his visits to Arunachaleshwara Temple, he happened to see Yogi Ramsuratkumar there and had a liking for him. The wisdom and total detachment of Yogi Ramsuratkumar attracted him. Yogi Ramsuratkumar also liked Sri Govindasamy Pillai on seeing his simplicity and devotion to Rahotama Swamigal.

Sri Govindasamy Pillai was a freedom fighter working as a teacher in a school earlier. He resigned the job to join the freedom struggle. He was a strong Gandhian. After he resigned the job, he stopped wearing shirts and wore only khadi dhotis and a khadi towel on his upper body. He was simple and spiritual. On seeing the simplicity and spiritual wisdom of Yogi Ramsuratkumar, he was attracted and gradually became an ardent devotee of Yogi Ramsuratkumar. He opened an account at the Udupi Brindavan Hotel in the name of Yogi Ramsuratkumar and asked Yogi Ramsuratkumar to eat his food regularly at the hotel. Every month he would settle the bill. At times, Sri Govinda Butt, the owner of the Udupi Brindavan Hotel would also offer food to Yogi Ramsuratkumar free of cost.

THAPOVANAM, THIRUKOILUR AND TIRUVANNAMALAI.

During the year 1965, the anti Hindi agitation started throughout Tamilnadu. Yogi Ramsuratkumar was at that time able to converse in Hindi and English fluently and could converse only in broken Tamil. So the agitators particularly the rowdy elements of Tiruvannamalai abused and beat Yogi Ramsuratkumar whenever they happened to see him. So to evade the persecution of the people at Tiruvannamalai, Yogi Ramsuratkumar stayed at Thirukoilur with Sri Govindasamy Pillai for a few months every year.

Whenever Yogi Ramsuratkumar went to see Sri Govindasamy Pillai, the latter would receive him with hospitality and reverence. Sri Govindasamy Pillai was a simple and pure devotee. When Parthasarathy saw him in the later years i.e., 1977/78, he was in ecstasy sitting before Yogi Ramsuratkumar. He was allowed complete liberty by Yogi and the love Yogi showered on Sri Govindasamy Pillai was extraordinary. During the aradhana festival of the Rahotama Swamy Samadhi, Brahmins alone would be given food. Ram Surat Kunwar wanted to have the prasadams of Rahotama Swamy, during one of the aradhana festivals, in the late '60s, not knowing about the customs there. But the Brahmins refused to give him the food. On seeing the plight of Yogi Ramsuratkumar, Sri Govindasamy procured food forcibly from the Brahmins and offered it to Ram Surat Kunwar, not bothering about the protests of the Brahmins.



Govindasamy Pillai and his wife Meenakshi

Whenever Yogi Ramsuratkumar went to Thirukoilur, he would meet Sri Govindasamy Pillai and would accept his hospitality. Occasionally he would teach English to Sri Govindasamy Pillai's children. By conversing with the people who had reverence for him, he gradually learned to talk in Tamil with a little fluency.

From 1965 to 1974 Yogi Ramsuratkumar used to shuttle frequently between Tiruvannamalai and Thirukoilur. Sometimes he would stay in Sri Govindasamy Pillai's oil mill where a room was offered to him. Sri Govindasamy Pillai's wife Smt. Meentchi would bring the food from her house and offer the same to Yogi Ramsuratkumar with great reverence.

Sri Govindasamy Pillai knew English and Hindi and so it was very easy for them to communicate with each other.

In the later years when Yogi Ramsuratkumar had visitors and devotees in large numbers, devotees like Sri Govindasamy Pillai gave way for them and remained aloof, not disturbing Yogi Ramsuratkumar and His works. Yogi Ramsuratkumar declared to one of the relatives of Sri Govindasamy Pillai that Sri Govindasamy Pillai was all the time in a blissful state and worldly worries could never touch him. Sri Govindasamy Pillai of Thirukoilur was the first person, who offered food and other facilities to Yogi Ramsuratkumar with great reverence.

In the year 1965, while Yogi Ramsuratkumar was wandering in and around Thirukoilur and Thapovanam, he happened to meet a simple, uneducated, disabled man who was affected by polio. His name was Srinivasan. He was running a small provisional store near Thapovanam. Yogi Ramsuratkumar used to visit his shop to buy cigarettes. Yogi Ramsuratkumar used broken Tamil to converse with Srinivasan. Srinivasan was a devotee of Gnanananthagiri Swamigal of Thapovanam. Even though he was uneducated and very poor, he had a great inclination towards Saints and Sadhus. He wanted to serve them in a way possible for him.



Srinivasan

He was a very poor man with a big family. He would offer Yogi Ramsuratkumar tea and cigarettes and Yogi would accept his offer with great compassion. Some times he would offer food with great love, which Yogi Ramsuratkumar would accept, even though it was only Koozh, i.e., cooked Ragi mixed with buttermilk. Yogi Ramsuratkumar initiated Srinivasan with the simple mantra "RAMA". Srinivasan is still chanting the Mantra with great devotion and cheerfulness in spite of his

failing health, and poverty. Srinivasan served Yogi Ramsuratkumar in all possible ways, offering food, helping to carry the gunny bags and sending manpower to Yogi at Tiruvannamalai whenever it was necessary.

Yogi Ramsuratkumar also met Muthuvel of Kuchipalayam a small village, near Tapovanam, working in the Revenue Department.

Muthuvel had great reverence for Yogi Ramsuratkumar but also had fear for him. Both Muthuvel and Srinivasan were relatives. These were the simple and ardent devotees along with Sri Govindasamy Pillai. The poorest of that area was Srinivasan and the richest of that area was Sri Govindasamy Pillai and both had immense devotion for Yogi Ramsuratkumar who kept them in different compartments and never allowed them to know about each other, living on the opposite banks of the River South Pennar.

After Ram Surat Kunwar evolved into Yogi Ramsuratkumar, the mission of his life became visible to him. He wanted to prepare himself to receive his own people who were yet to come, to equip them with the divine wisdom and realization of GOD. He needed solitude and an undisturbed atmosphere. But the rowdy elements at Tiruvannamalai refused him both and a few times they attempted to murder him by dashing vehicles on him from behind. He was not afraid for his life. But he had a responsibility for his own people.

Mostly Yogi spent time on the Holy Hill. Whenever he felt hungry, he would come down to beg for his food. If he were able to get food for the day, he would again climb up the hill and occupy any one of the caves for the night. He was very fond of staying in the Gugai Namachivayar cave. If he were not able to get food from anywhere, he would visit Udupi Brindavan Hotel where Sri Govindasamy Pillai of Thirukoilur had opened an account in his name. Sri Govinda Butt also would offer him food with great reverence. Every month Sri Govindasamy Pillai would settle the account of Yogi Ramsuratkumar in the hotel.

In early 1967, Sri Ramachandra Upadhyaya, a close relative of Sri Govinda Butt came to Tiruvannamalai to assist his uncle in running the hotel. When he was one day sitting at the cash counter, Yogi Ramsuratkumar, as usual took his food and started to move out of the hotel. On seeing Yogi Ramsuratkumar going out without paying the



Sri Muthuvel

bill for the food, he asked for the money from Yogi Ramsuratkumar. Fortunately Yogi had the money in his pockets and he paid the money.

He came out of the hotel and was walking on the road towards the hill. Sri Govinda Butt, who was sitting in a cycle shop next to the hotel with his friends, saw Yogi Ramsuratkumar coming out of the hotel. He enquired of Yogi whether he had eaten food in the hotel. Yogi replied that he had eaten the food and paid the money too. Sri Govinda Butt was shocked on hearing the reply from Yogi. He came straight to Yogi, got hold of his hands and took him to the hotel again. He enquired of Sri Ramachandra Upadyyaya whether he had collected the money from Yogi, for which the latter said yes. Then Sri Govinda Butt instructed Sri Ramachandra Upadyyaya not to collect money from Yogi in future. He also instructed Ramachandra Upadyyaya to serve food to Yogi Ramsuratkumar whenever he came, with great reverence.

For the whole of 1966 and the early months of 1967, Yogi Ramsuratkumar had to face several hardships at Tiruvannamalai from insensitive local thugs. Whenever they saw Yogi Ramsuratkumar walking on the roads or sitting quietly in the temple or sitting alone in and around Tiruvannamalai, they abused him and sometimes beat him up too.

The police also gave him trouble suspecting him to be a vagabond when he was sleeping during the night in the corridor of the vessels shop opposite the Rajagopuram of the Arunachala Temple. On seeing him smoking, people used to think that Yogi Ramsuratkumar was smoking Kanja. Yogi Ramsuratkumar would not defend himself or offend the people who made his life torturous. He would shout, "Mahatma Gandhi Ki Jai, Jawaharlal Nehru Ki Jai." This again would provoke the bad elements to harass him.

Whenever Yogi Ramsuratkumar had problems in Tiruvannamalai, he would go to Thirukoilur and meet Sri Govindasamy Pillai there. Sri Govindasamy Pillai would offer Yogi a room in his oil mill to stay. His wife Smt. Meenachi would bring the food to Yogi Ramsuratkumar to his room and serve the food to Yogi with great reverence.

Sri Govindasamy Pillai and Yogi Ramsuratkumar would converse about the teachings of the great saints. Sri Govindasamay Pillai was astonished on seeing the extraordinary spiritual wisdom and renunciation of Yogi Ramsuratkumar. His devotion towards Yogi

Ramsuratkumar strengthened every day. He would sit with Yogi whenever he found time. In spite of his hectic activities in the farm, in the rice mill and in the house, he would find time to sit with Yogi and listen to him.

During the daytime, Yogi Ramsuratkumar would wander on the opposite bank of the River South Pennayar. Srinivasan had closed down the provisional store and started a teashop opposite to Thapovanam. Whenever Yogi visited Thapovanam, Srinivasan would invite Yogi to his shop and offer him tea and other eatables. Sometimes he would take Yogi to his house, which was nothing but a small thatched hut for food. During the night time Yogi would again cross the river to go back to Sri Govindasamy Pillai's oil mill. Sri Govindasamy Pillai would always wait for him with food. Some times Yogi would prefer to stay for the night on the riverbed or some lonely and dreaded place on either bank of the River South Pennayar.

Swami Gnananandhagiri of Thapovanam had great love and respect for Yogi. Yogi Ramsuratkumar would see him from a distance and whenever Swami Gnananandhagiri saw him, he would refer to him as a great Yogi to his devotees. The dirty dress Yogi Ramsuratkumar wore at that time, his habit of smoking and his spontaneous movements with the poor, low caste and uneducated village people, not bothering about rituals, made the devotees and disciples of Swami Gnananandhagiri Swamigal behave indifferently towards Yogi Ramsuratkumar. Most of the Brahmin devotees behaved indifferently and the non-Brahmin devotees would always salute Yogi with great reverence and regard. On seeing the indifferent attitude of the Brahmins there, Yogi Ramsuratkumar would try to avoid eating food there. He preferred to eat only at the houses of poor and simple devotees, like Srinivasan.

Srinivasan was a bachelor at that time. He had three elder brothers and three younger brothers. All the family members were devotees of Yogi Ramsuratkumar. The three elder brothers were married. As he was affected by polio, he could not walk normally and so he hesitated to get married. On the advice of Yogi Ramsuratkumar he made arrangements for the wedding of his younger brother Ragavan. Even though Srinivasan was a very poor man, his heart was big. He had a great love for Yogi Ramsuratkumar and whenever he saw Yogi walking on the road, he would call him to his teashop and offer him tea and other eatables with great reverence. He never bothered about the money. Sometimes Yogi Ramsuratkumar would take him

to Tiruvannamalai and keep Srinivasan with him for days together. Srinivasan would stay with him without any hesitation and would leave only when Yogi asked him to leave.

Yogi taught him to chant the mantra RAMA below an electric pole on the roadside and Srinivasan took it as the initiation from Yogi. In the year 1967, on the promptings of Yogi, he married a simple girl Chinnaponnu. Both Srinivasan and Chinnaponnu were sincere in their devotion and service to Yogi Ramsuratkumar. Chinnaponnu, a village girl, innocent and uneducated was simple. Yogi tried making her chant the mantra “Rama” but she was not able to chant the mantra. So, he put a long red kunkum on her forehead, which is called Namam in Tamil. He said that the Namam (The Name of God) was impossible for her but this Namam she could do throughout her life. The word Namam in Tamil has two meanings. The one meaning is Name of God and the other one is a Vaishnavite symbol on the forehead. Even now Chinnaponnu puts Namam on her forehead.

The association with Yogi Ramsuratkumar transformed Srinivasan and took him to the height of spiritual wisdom. He lost interest in the material comforts of life and dedicated his life totally to the remembrance of Yogi Ramsuratkumar. Whenever he was not able to be with Guru Yogi Ramsuratkumar, he would sit below the electric pole where Yogi taught him the divine name Rama and would chant Rama continuously.

In later years, Srinivasan got a stroke, which paralyzed his right hand and leg and he became totally immovable. He always needed somebody's help for mobility. Yogi Ramsuratkumar asked Sri Muthuvel, an ardent devotee since 1967, practicing siddha medicines and bone setting, to take care of Srinivasan. Whenever Srinivasan became ill, Muthuvel and his elder son helped his father attend Srinivasan. The eldest son-in-law now looks after Srinivasan. He had great regard and reverence for his father-in-law. Every morning he would prostrate before his father in law before he set out for his job. In spite of his chronic illness, it is a blissful joy to listen to Srinivasan who is always immersed in Yogi Ramsuratkumar.

21. Sivananaintha Perumal Sadayan and George

In the year 1966, Sivananaintha Perumal Sadayan came in contact with Yogi Ramsuratkumar. He was the ardent devotee of Muthukutty Swami of Swamithoppu nearby Tamaraikulam in Kanyakumari District, the south end of India. Muthukutty Swami was living in the South near Kanyakumari some 300 years ago. He belonged to the Nadar community. In that period, the Nadar community people were persecuted by the upper caste Hindus. On seeing the atrocities of the upper caste Hindus, particularly the Brahmins, Muthukutty Swamigal resolved to eradicate the sufferings of the Nadar community.

He realized that only with the help of GOD, he could protect the Nadar community from the atrocities of the upper caste people and the King of Trivancore under whose territory the area came. Most of the officials were the upper caste people and they misused their power to exploit the Nadar community people. They did not allow them to walk with chappals on the streets. The ladies should not wear the tops and they should always carry a bamboo basket on their heads. They should not enter into temples and should never raise their voices against the atrocities.

On seeing the plight of his own people, Muthukutty Swamigal, did severe penance and attained God Realization. He taught his people the divine mantra, "Hara Hara, Siva Siva, Siva Siva, Hara Hara". He explained to the people that the Nadar community people were the direct children of Pathrakali, the consort of Lord Siva. He gave courage to the Nadar community people to live with freedom and discard the age-old habits and customs.

On hearing the teachings of Muthukutty Swamigal, the Nadar community people started living in total freedom. On seeing this,



Yogi with Sivananaintha Perumal Sadayan

the upper caste Hindus particularly the Brahmin community people, complained to the king of Trivancore and asked the king to punish Muthukutty Swamigal. The King put Muthukutty Swamigal through several hardships but Muthukutty Swamigal came out of it successfully with the help of GOD. On seeing his divine power, the King realized his folly and allowed freedom to Muthukutty Swamigal and the Nadar community people.

Muthukutty Swamigal took his community away from the place and settled them near Thiruchendur. After his mission was over, in the presence of everyone he jumped into the sea and did not come back. He came into the dream of one devotee and narrated in village folk verses, the history of the Nadar community and how he would come again on different occasions to protect the Nadar community people. The devotee recorded the verses and called it Akilathirattu.

In Akilathirattu, Muthukutty Swamigal narrated the origin of the Nadar community and how they would prosper in the future and how he himself would come in different forms, at Tiruvannamalai, having a white beard, carrying a dry coconut shell and also a palm leaf fan to protect and guide his own people. His predictions, all came true regarding the business and other activities of the Nadar community. The narration of his future incarnation is totally applicable to Yogi Ramsuratkumar. Murugeshan, the ardent devotee of Yogi, narrated to Yogi Ramsuratkumar the descriptions of the incarnation of Muthukutty Swamigal that completely matched with Yogi Ramsuratkumar. He enquired whether Yogi was the incarnation of Muthukutty Swamigal. Yogi on listening to Murugeshan mysteriously smiled and gesticulated in affirmative.

Perumal Sadayan who belonged to the Nadar community and had come back from Thamaraikulam and settled at Tiruvannamalai was a prosperous metal vessel businessman in the main business lane just opposite to the Rajagopuram of Annamalaiar Temple. He was a spiritually inclined man and was very fond of sadhus and sannyasis. He had the habit of serving sadhus and sannyasis by offering food and tea.

Once Yogi Ramsuratkumar visited Perumal's shop. On seeing the spiritual brilliance of Yogi Ramsuratkumar, Perumal was attracted and

offered him tea. Yogi Ramsuratkumar frequented Perumal's shop and the shop became a place of sadhus and sannyasis. Whenever Yogi Ramsuratkumar asked Perumal to accompany him, Perumal would just abandon his shop and follow Yogi Ramsuratkumar wherever the latter went. Perumal would offer food to Yogi Ramsuratkumar and both would share the food.

As Perumal's attention totally diverted from business to Yogi Ramsuratkumar, the business gradually became naught and he had to close his shop. He became a roadside vendor of metal vessels. That too he had to wind up as Yogi Ramsuratkumar demanded his full time service. From morning to evening he would roam with Yogi Ramsuratkumar and try to prevent many a nuisance from insensitive people towards Yogi Ramsuratkumar. They would sit beneath a peepul tree just opposite the Chenji Bus Stand of Tiruvannamalai.

There was a man George running a cycle repair shop near the bus stand. He was also attracted by the spiritual splendor of Yogi Ramsuratkumar. He would offer tea and other eatables to both Yogi and Perumal.

Gradually, he also followed Yogi neglecting his work and family. Yogi Ramsuratkumar taught both his name and would ask them to sing the name whenever they were free. Perumal was gifted with a blessed voice and he would sing Yogi's name, which Yogi liked very much. Both Perumal and George became shadows of Yogi.

Perumal would come in the morning and leave the company in the night for his house. Perumal's wife would always scold Perumal as by the association of Yogi Ramsuratkumar, Perumal who was once a prosperous businessman had become a beggar like Yogi Ramsuratkumar. Even though she had great reverence for Yogi, she was not able to tolerate the indifferent attitude of Perumal towards the business and the family.



*Yogi Ramsuratkumar, Perumal
George and Jagannathan*

So, in due course Perumal stopped visiting his family daily to see his wife and children. Whenever Yogi Ramsuratkumar gave some money to Perumal, asking him to go to the house to hand over the money to Perumal's wife, then alone would Perumal go to his house.

Sometimes the trio would have to starve for days together. Even though Sri Govindasamy Pillai had an account in the name of Yogi Ramsuratkumar in the Udupi Brindavan Hotel and Sri Govinda Butt also offered Yogi Ramsuratkumar food free of cost in the Udupi Brindavan Hotel, Yogi Ramsuratkumar did not like to eat food alone, leaving the two other friends hungry.

Whenever the trio had to starve, George would slip from Yogi Ramsuratkumar without Yogi's notice and do some coolly job and get money. He would purchase some food for all the three. He would place the food at the feet of his Master Yogi Ramsuratkumar. Yogi Ramsuratkumar was moved on seeing the love, devotion and dedication of his friend and all the three would partake of the food, which might have tasted like nectar.

To prevent hunger situations, Perumal used his influence in Rajini Cafe to open an account in the name of Yogi Ramsuratkumar. All three would have food there whenever they felt hungry. If any devotee came to see Yogi Ramsuratkumar and offered money to Yogi, Yogi would settle the account at Rajini cafe. From the time Perumal and George followed Yogi Ramsuratkumar as per the instruction of Yogi Ramsuratkumar, Yogi took the total responsibility of both Perumal and George and their family.

During Yogi Ramsuratkumar's stay at the Gugai Namachivaya cave, foreign and Indian devotees and sadhakas met him. They sought Yogi's guidance for their spiritual evolution. Yogi Ramsuratkumar spent time with them and initiated them in the spiritual path.



The Gunny Bundles at Theradi Mandapam

He cleared their doubts in their spiritual sadhana and they adored him as their Guru. Those privileged people could spend their whole time, weeks and months together with Yogi Ramsuratkumar to get uplifted towards Godhood.

Yogi Ramsuratkumar had a habit of reading newspapers and he would purchase “The Hindu” and “The Indian Express”. Whenever the newspapers piled, both Perumal and George would bundle it in a gunny bag and carry them wherever the trio went. In few years, they had to pack the newspapers into several gunny bags. Yogi would also ask both to pack his old clothes along with the newspapers.



22. Radhakrishnan

In the year 1968, Sri Radhakrishnan came to Tiruvannamalai. While he was drinking milk in a teashop opposite Theradi Mandapam, he saw Yogi Ramsuratkumar. He was drawn to Yogi Ramsuratkumar's spiritual splendor and saluted Yogi. He followed Yogi Ramsuratkumar the whole day. He was a Village Officer. His native village was Nangali Kondan near Chenji. He was a regular visitor of Annamalaiar Temple. After he met Yogi Ramsuratkumar, he visited Yogi regularly whenever he visited Tiruvannamalai.

One day, in the year 1968, Radhakrishnan during his visit to Tiruvannamalai saw the trio on the road and joined them. Yogi Ramsuratkumar and others were walking around the Holy Hill. On the way they sat for sometime near the Pachaimman Temple. The whole group felt hungry. Yogi Ramsuratkumar asked friends to fetch Arugampul grass. The friends collected a good quantity of the grass. Yogi asked them to smash it on a stone to make it into a paste. He asked Perumal to bring water in a big tin container and dissolve the paste of the Arugampul grass. Yogi asked his friends to drink the water with the Arugampul paste and he also drank a portion of it.

They still felt hungry and Perumal suggested going to Rajini Café to have their food. Yogi somehow accepted with hesitation. After reaching Rajini Café, Yogi Ramsuratkumar asked his friends to go to the hotel to take their food and was standing outside. As soon as the friends entered the hotel, the owner of the hotel shouted, "Ye you come

again. Already there is Rs.28 outstanding and you people are again here to take food. What do you think is this a hotel or a charity?" Perumal tried to pacify the Brahmin but the Brahmin again shouted. Radhakrishnan got angry and paid immediately Rs.28 to the Brahmin and asked him to serve food for all. He also invited Yogi Ramsuratkumar into the hotel to have food. Yogi refused to enter the hotel and asked Radhakrishnan to have his food there.



Radhakrishnan

On seeing Yogi's refusal to enter into the hotel, the Brahmin's wife came out and prostrated before Yogi and requested Yogi to pardon her husband and come into the hotel. Yogi came in and asked her to place a leaf before him and put some idlies on the leaf. Yogi asked Radhakrishnan to partake of the food from the same leaf. Radhakrishnan was thrilled and with great reverence he partook of the food from the leaf, from which Yogi also took his portion of food. In later years, Yogi Ramsuratkumar helped the Brahmin, the owner of the hotel by giving him a huge sum to get proper medical treatment for his wife.

In the year 1970, Radhakrishnan's father was mentally deranged and admitted into the Vellore mental hospital. He was worried. When he visited Yogi Ramsuratkumar at Tiruvannamalai, he gave vent to his worries to Yogi Ramsuratkumar. On listening to Radhakrishnan, Yogi Ramsuratkumar suggested garlanding the Vinayagar statue at the Annamalaiar temple with Arugampul Maalai daily. Radhakrishnan daily garlanded it. Within a few days, his father became all right and his faith towards Yogi Ramsuratkumar increased.

From the year 1970 to 1973, whenever Yogi Ramsuratkumar stayed in Tiruvannamalai, Sri Radhakrishnan, the Village Officer arranged to send food packets from a hotel at Chenji to Tiruvannamalai through bus drivers or conductors, for Yogi Ramsuratkumar, George and Perumal. He would also send cigarettes and tobacco to Yogi along with the food. During that period, Yogi Ramsuratkumar would sit beneath a peepul tree, just outside the bus stand. The drivers would find Yogi there and handed over the food packets to him, sent by Radhakrishnan. After collecting the food packets, Yogi and the others would go behind the railway station and sit beneath the Punnai tree, which was near a well to have their food. After completing the food, they would again climb up the Holy Hill. In the nights they would either stay at the Gugai Namachivaya Cave, the Holy Hill or in the corridor of the vessel shop opposite to the Annamalaiar Temple.

In the early 1973, Sri Radhakrishnan invited Yogi Ramsuratkumar to his village, Nangali Kondan, nearby Chenji. Yogi Ramsuratkumar went to Nangali Kondan and stayed in Radhakrishnan's house for three days. The whole village gathered at the house of Radhakrishnan. The people did bhajans throughout the day. Radhakrishnan arranged simple food for all the devotees. Yogi enquired of Radhakrishnan whether he

allowed the poor low caste people to come and see him and to have food there without any restrictions. Radhakrishnan told him that he allowed everybody to see Yogi Ramsuratkumar and requested everybody to take the simple meals he arranged in the open yard in front of his house without considering caste, creed and sect.

Yogi Ramsuratkumar expressed his joy and during the bhajans he danced in divine ecstasy before the crowd of the devotees. It was a feast for the eyes. Karivaradhan of Tindivanam also came to Nangali Kondan to darshan Yogi Ramsuratkumar. He was an astrologer and later became a swami. He changed his name to Mayananda and practiced yoga, which made him famous among the villagers. Yogi Ramsuratkumar attracted Swami Mayananda. Swami Mayananda was a Tamil Scholar and a poet. After three days at Nangali Kondan, Yogi Ramsuratkumar went back to Tiruvannamalai.



23. Truman Caylor Wadlington

In the year 1970, Yogi Ramsuratkumar visited the Theosophical Society at Madras. He met Brother Sriram, the then President of the Theosophical Society, who was a great friend of Yogi. Sriram had a great love for Yogi. He wanted to bring out a book on Yogi Ramsuratkumar. He introduced Yogi Ramsuratkumar to a young American, Truman Caylor Wadlington, a member of the Theosophical Society and requested Truman to write a book on Yogi. Truman accepted with great enthusiasm.

In the year 1971, Truman Caylor Wadlington came to Tiruvannamalai and lived there for more than seven months. He was staying in the Park Hotel. Throughout the daytime he would be with Yogi Ramsuratkumar to observe him, listen to him and write down notes. In the night he would compile his observations in a notebook.

Yogi Ramsuratkumar during that time would wander throughout the daytime in the graveyards, in the Pavalakundru Hill, behind the Railway Station, in the Gugai Namachivaya Cave and other places around the hill. During the night time, Yogi Ramsuratkumar would sleep on a raised platform in the corridor of a vessel shop, opposite the Annamalaiar Temple.

One night, Yogi Ramsuratkumar was talking to Truman in the vessel shop corridor. Both George and Radhakrishnan were sitting there. Yogi asked Radhakrishnan to buy some candles from the shop, which would be helpful for

Truman to write down notes in the night. Radhakrishnan went to the shop and brought a bundle of candles. The conversation between Yogi and Truman continued. It was past midnight. Truman was busy listening and writing down the notes. George and Radhakrishnan were sleepy.



Truman Caylor Wadlington and
Yogi Ramsuratkumar

On seeing this, Yogi Ramsuratkumar asked them to walk across each other just outside the corridor, saying that like Laxmana walked and watched throughout the night around the hut where Rama and Seetha stayed in the forest, they should watch and walk so that none could disturb them. Throughout the night both George and Radhakrishnan walked in front of them across each other. The conversation ended early morning around 4 o'clock.

Truman Caylor Wadlington brought out the book in the same year, 1971 with the help of Brother Sriram, the President of the Theosophical Society. The book was named "Yogi Ramsuratkumar, The Godchild, Tiruvannamalai." This book brought several sadhakas to Yogi Ramsuratkumar from all over the world, particularly from the US.

Hilda Charlton, a spiritual personality was one among them. Even before she met Yogi Ramsuratkumar, she was attracted by the spiritual magnetism of Yogi and his name and established a communication subtly. She wrote letters to Yogi and sent her students to India to see Yogi and to seek spiritual guidance from him. She published an article about Yogi Ramsuratkumar, in "The New Sun", a spiritual magazine, with the heading "Yogi Ramsuratkumar, The Hidden Saint Of India".



Yogi Ramsuratkumar & Hilda Charlton

This article also helped several spiritual wanderers in US and Europe to reach Yogi and seek His spiritual guidance.

Sri Hilda Charlton who had her own followers in the US, sent one of her serious students Sri Lee Lozovic to India to have the darshan of Yogi in India. Sri Lee came to India in the year 1976 to see Yogi Ramsuratkumar along with his friends who were also the followers of Sri Hilda Charlton. They met Yogi in the Theradi Mandapam.

The group enjoyed the company of Yogi and derived great spiritual experiences. The blissful nature of Yogi, the total freedom of Yogi and

. TRUMAN CAYLOR WADLINGTON .

Yogi's oneness with God, the Supreme Father attracted them. It was a unique experience. From then on Sri Lee visited India every year to see Yogi and spent a few days with him.

In due course Sri Lee started his own spiritual institutions in US and France and became a teacher. He was a musician and had his own music group. He was a poet and wrote several songs on Yogi. "Broken Heart" and still several books were published from his institutions.

Whenever Sri Lee was in the audience among the devotees, Yogi would call him and ask him to give a discourse to the audience. Sri Lee would talk mostly about Yogi, the value of chanting Yogi's Name and the teachings of Yogi.



24. Again Thapovanam, Thirukoilur and Tiruvannamalai

Most of the year 1972, Yogi Ramsuratkumar spent at Thirukoilur and Thapovanam. Srinivasan who was running the teashop, in front of the Thapovanam, as usual looked after Yogi Ramsuratkumar by serving him food, tea and cigarettes. Occasionally Yogi would visit the other bank of the South Pennar River to see Sri Govindasamy Pillai and stay there for a few days in his oil mill. During that period, there were heavy rains and the river flooded and did much damage to the properties and crops. Sri Govindasamy Pillai and his wife Smt. Meenatchi would wade through knee-deep water, carrying food to Yogi Ramsuratkumar, even in the night.

In the middle of the year 1973, Yogi Ramsuratkumar, was sitting alone beneath the Peepul Tree, near the bus stand at Tiruvannamalai. Swami Mayananda who came to Tiruvannamalai saw Yogi Ramsuratkumar sitting alone. He went and greeted him. Suddenly he took a pen and paper and wrote a verse. After he completed the Tamil poem, he gave the same to Yogi Ramsuratkumar. Swami Mayananda wrote that the whole world would salute Yogi Ramsuratkumar and a lot of devotees from all walks of life from all over the world would rush to Yogi Ramsuratkumar soon. It was the first ever song on Yogi Ramsuratkumar. Within a few years, his words were proved true. Yogi Ramsuratkumar received the song from Swami Mayananda and later handed it over to Perumal and asked him to sing the song frequently, almost daily. Swami Mayananda was murdered in his ashram at Tindivanam, in the year 1996, by some rowdy elements.

The translation of the First Song on Yogi by Swami Mayanandha

Surely the World is going to Worship You

The deathless state one should attain
But if dead, a brilliance one should attain
The unforgettable state one should attain
But if forgotten, a place for one's self, one should attain.

— *Surely*

~~~~~. AGAIN THAPOVANAM, THIRUKOILUR & TIRUVANNAMALAI.~~~~~

Wealth without opening any treasure, one should attain  
But if one should open, God's grace one should attain  
Milk without being milked, one should attain  
If one were to milk, that milk from you, one should attain.

— *Surely*

The unique state one should attain  
Oh, thou of good birth! Unique  
In moving in regions beyond worldly pleasures  
Oh, thou good love of the absolute light.

— *Surely*

The world will bow down before you  
And worship your very form  
You will shine like the Tilak  
Tiruvannamalai will bless you then.

— *Surely*

The bakthas in search of you  
Will come in thousands and thousands  
The crowned heads will praise you  
And shower many a pearl on you.

— *Surely*

This is the word of the Lord of matted lock  
This is my view, of me the last in the rank  
You have firm faith in the cow-herd  
Your fame will ever grow!

— *Surely*

During the latter part of the year 1973, Yogi Ramsuratkumar visited Thapovanam and Thirukoilur. During one of his visits to Tapovanam, Gnananandhagiri Swamigal of Thapovanam, while he was sitting among the devotees, he called Yogi Ramsuratkumar to his side. The Swamigal declared to his devotees that he and Yogi Ramsuratkumar were one and the same. He also instructed one of the devotees, Sri Pon. Paramaguru who was then working as an Inspector General of Police to give Yogi Ramsuratkumar proper protection through the police from the rowdy elements of Tiruvannamalai.

Sri Pon. Paramaguru took Yogi in his car to Tiruvannamalai Police station and introduced Yogi to the all policemen there and instructed them not to disturb him and to protect him from the rowdy elements of Tiruvannamalai. From then on the policemen pourred regard and reverence on Yogi Ramsuratkumar and the problems due to the rowdy elements reduced to a great extent.

The devotees of Gnananandhagiri Swamigal, particularly the one Brahmin sanniyasi and a few Brahmin devotees envied Yogi Ramsuratkumar on seeing their Guru's esteem and regard for Yogi. From then they behaved roughly and indecently to Yogi Ramsuratkumar whenever he visited the ashram. During such times Yogi Ramsuratkumar would silently leave the place. He would spend time in the secluded places on the bank of the River South Pennayar. Srinivasan and Govindasamy Pillai were always there to feed him whenever he felt hungry. During the night, he would stay either in the oil mill of Govindasamy Pillai or in the hay stock near the cowshed of Thapovanam.

After a few days, he wanted to leave for Tiruvannamalai. But Gnananandhagiri Swamigal requested him to stay for a few more days in Thapovanam. After about twenty days, when Yogi Ramsuratkumar told Gnananandhagiri Swamigal that he was about to leave for Tiruvannamalai, Gnananandhagiri Swamigal requested him to stay in the ashram permanently to look after the ashram and devotees. Yogi Ramsuratkumar felt that this was not his mission, and silently left the ashram not responding to Gnananandhagiri Swamigal. He went to Srinivasan's teashop. He asked Srinivasan to send Jagannathan, Srinivasan's younger brother with him to Tiruvannamalai to help him.

Along with Srinivasan, Perumal and George, Jagannathan also accompanied Yogi Ramsuratkumar to Tiruvannamalai. From that time, Yogi Ramsuratkumar would tell Srinivasan that he required four people always to be with him. So, Srinivasan arranged one of his close relatives Thrisangu to accompany Yogi Ramsuratkumar. Then Srinivasan left for Thirukoilur. Whenever any one of the four assistants could not be there with Yogi, Yogi would request Srinivasan to send somebody to replace the absentee till the latter came back. Srinivasan would arrange for the alternative manpower. Thrisangu worked for two years and Jagannathan worked for Yogi Ramsuratkumar till 1978.

## AGAIN THAPOVANAM, THIRUKOILUR & TIRUVANNAMALAI.

In the year 1974, Swami Gnananandhagiri attained Mahasamadhi. While he was walking inside the Ashram premises, people heard a loud sound from the Swami and saw him collapse. The devotees in the ashram thought Swami had gone out of his physical frame to do an important work and believed that he would come back to his body soon. So they kept the body in the Swami's room and watched it.

When some friends informed Yogi Ramsuratkumar at Tiruvannamalai about this event, Yogi told them that Gnananandha Swamigal had passed away and the devotees should make arrangements for the final rites. On hearing the words of Yogi, the devotees got agitated. Yogi Ramsuratkumar went to Thapovana.

The devotees waited for two days but there was no sign of Gnananandhagiri Swamigal coming back again into his body. The body gradually started decomposing. The devotees got frightened and rushed to Kancheepuram to ask Kanchi Sankarachariar Sri Chandrasekara Saraswathi Swamigal. The Sankarachariar Swamigal told the devotees that Gnananandha Swamigal had dropped his body and the devotees should make arrangements for the final rites. The devotees rushed back to Thapovanam and did the final rites for their beloved Guru.

Yogi Ramsuratkumar stayed around Thapovanam for more than two months after the Samadhi of Gnananandhagiri Swamigal. The atrocities of the Brahmin sannyasi prevented Yogi Ramsuratkumar from entering the ashram premises. Then he left for Tiruvannamalai along with his assistants Perumal, George, Jagannathan and Thrisangu.



## 25. From Punnai Tree to the Vessel Shop

From the year 1974, Yogi Ramsuratkumar stayed beneath the Punnai Tree during the day. He met the devotees there and would start for Theradi Mandapam with his assistants, Perumal, George, Jagannathan, Durai (A horse-cart-man later engaged by Yogi Ramsuratkumar at

Tiruvannamalai) and Thrisangu, carrying the gunny bundles, avoiding the main roads where rowdy elements persecuted him earlier, going along the railway track, getting down at Gandhi Nagar, entering into the Sannathi Street and finally reaching Theradi Mandapam.



Theradi Mandapam

ask his assistants to chant “Yogi Ramsuratkumara, Jaya Guru, Jaya Guru, Jaya Guru Raya”, for sometime. Then he would lie down on his bed and would gesticulate to his assistants to lie down and sleep.

In the morning around 5 o'clock, Yogi would get up and would ask one of the assistants mostly Jagannathan to bring coffee from Akila India Coffee Bar for all. After the coffee session was over, the whole group would move to Punnai tree again on the same route via Gandhi Nagar and reach there in the morning around

There at Theradi Mandapam, he would wait till the metal vessel shop closed for the night and would move to the corridor of the metal vessel shop. His assistants would spread his bedding, a mat and a small gunny bag to be used as a pillow on the raised platform. Yogi Ramsuratkumar would sit on his bed for sometime and would



The vessel shop - first from left

8.30. There they would finish their morning ablutions and would be ready to receive the devotees from around 9 in the morning. If there were no devotees, Yogi Ramsuratkumar would ask his attendants to chant "Yogi Ramsuratkumara Jaya Guru, Jaya Guru, Jaya Guru Raya". It was a music feast for the ears to listen to the groups chanting the great Guru Mantra and it would elevate one to higher consciousness.

The big Punnai Tree was situated in the North corner of a fertile field, which had a well near the Punnai Tree. Manicka Gounder who cultivated vegetables and other plants looked after the farm. Manicka Gounder along with his wife Rajammal was attracted by the spiritual splendour of Yogi Ramsuratkumar and became a great devotee of Yogi Ramsuratkumar. The simple couple would always share their food with Yogi and his assistants. Their devotion grew day by day to the extent that Yogi Ramsuratkumar became the only God for them.

One day during the year 1974, some devotees of Puttaparty Saibaba visited Yogi Ramsuratkumar at the Punnai Tree. Yogi Ramsuratkumar conversed with them and the devotees about Saibaba. At that time a small dog came running towards Yogi and Yogi exclaimed that Saibaba had come. He fondled the pup with love and care and named it Saibaba. He gave biscuits and milk brought by the devotees to the pup. From that day Saibaba followed Yogi Ramsuratkumar wherever he went and became one more companion to Yogi.

Saibaba had great understanding and Yogi also understood Saibaba's every gesture. The love Yogi had for Saibaba was so great that Saibaba took liberties from Yogi and his devotees. He would lie down on the lap of the devotees and sleep. He would never bother the devotees who visited Yogi. He would take whatever Yogi and the devotees offered him and would not touch any eatables offered by the devotees to Yogi. Yogi requested Perumal to get one more coconut shell for Saibaba's use. Saibaba would take his milk and coffee from his coconut shell.



The Holy Punnai Tree



Saibaba with  
Yogi Ramsuratkumar

Saibaba till his end had the privileged love and care of Yogi Ramsuratkumar and passed away in the year 1986. During his last days, he became very ill and Yogi arranged to bring a veterinary doctor to treat Saibaba. Saibaba, due to old age could not eat and roam in the streets. So, Yogi asked Perumal to take Saibaba out every evening for a short stroll, tying a long thin chain on the neck of Saibaba. In his final days he did not eat anything. Yogi Ramsuratkumar kept Saibaba near him and after he passed away, he asked Perumal to bury Saibaba in the burial ground, at Tiruvannamalai.

After Gnananandhagiri Swamigal passed away in the year 1974, Sri Sivaramakrishna Iyer, Sri Rajamanicka Nadar, Sri Jayaraman, Sri Sugavanam were the few devotees of Gnananandhagiri Swamigal, who surrendered at the holy feet of Yogi Ramsuratkumar. They also became confidences of Yogi Ramsuratkumar for another few years. Sri Sivaramakrishna Iyer alone was, able to win over Yogi's love and attention.

From 1975, the devotees of Gnananandhagiri Swamigal regularly visited Yogi Ramsuratkumar. Yogi Ramsuratkumar would always try to intensify the faith of the devotees in their Guru Gnananandhagiri Swamigal. He would tell them to have unshakable faith in their Guru and that the Guru would protect them from all obstacles both in the mundane and spiritual life. He would always feel happy and express his joy on seeing the devotees of any Guru, having immense faith in their Guru. He would help them by removing the obstacles in their lives, so that they could always be in the constant remembrance of their Guru.



From Left: Sugavanam, Sivaramakrishna Iyer, Rajamanicka Nadar and Jayaraman with Yogi

## 26. Misuse of Guru's Name

S., the young unmarried man,a devotee of Gnananandhagiri Swamigal, worked in the Government office at Tiruvannamalai and would stay almost every night with Yogi Ramsuratkumar at the corridor of the vessel shop from the year 1975. He would come around 9 in the night to Yogi and would converse about several things at the Theradi Mandapam. After the vessel shop closed for the night, S. would also help Yogi's assistants to shift the gunny bags from the Mandapam to the vessel shop, even though he was affected by elephantitis disease. He was a poet. He composed several songs on Yogi, which Yogi loved to listen to, and he often asked his other devotees to sing the songs of S. frequently. Yogi also asked S. to compose Ramayanam in Tamil verses. Everyday S. would write one song on Yogi and would sing before Yogi every night. In the early morning, after the coffee session, S. would take leave of Yogi to go to his house to get ready to go to his office.

In the year 1977, S. wanted to marry one of his close relatives daughter. He told his parents that Yogi wanted him to marry that particular girl. He believed that whatever desire or thought was raised in his mind was always due to Yogi's power. So he did not inform Yogi about this. He imagined that Yogi knew everything and so he did not need to inform Yogi about this. S.'s parents did not like this alliance and went to Yogi to get clarifications about whether he had instructed S. to marry the particular girl. On hearing S.'s parents, Yogi was annoyed. He did not like his name being misused. He told the parents of S. that he had never told S. to marry that particular girl.

That evening, when S. came as usual, Yogi told him clearly that he should not disobey his parents. But S. could not oblige Yogi and he insisted that the desire had been given by his Guru within and he should oblige his Guru residing within. On hearing this, Yogi Ramsuratkumar plainly told him that he did not have to visit him again. From that day S. obeyed with tears in his eyes and stopped visiting Yogi, even though, he remembered Yogi always.

It is very strange to observe this sort of attitude from the close devotees of Yogi Ramsuratkumar. Even though Yogi Ramsuratkumar clearly instructed the devotees that when one wants to live in this world, he/she is bound by the dharmas (Rules) of life and they should shoulder the responsibility for their actions and deeds and should not

shift their responsibility to other shoulders, even the shoulders of God's or Guru's. If they want to dissolve themselves in the Divinity, they need not adopt any dharmas (Rules) and disciplines and in the process they should always prepare for severe hardships, which would kill one totally in order to merge them in the TOTALITY. But people always took this teaching in their own way. They translated the teaching according to their own convenience and comforts, bringing Guru's Name into their unwarranted thoughts and deeds, thus bringing them pain and confusion. This pain and confusion affects others too and in the end there is chaos and conflict. One individual irresponsibility affects adversely the whole structure of one's immediate surroundings.

After Yogi Ramsuratkumar Ashram started functioning, S. came one or two times along with his family. When Yogi Ramsuratkumar became alarmingly sick, S. came to the ashram several times to have a glimpse of his Guru. After the Mahasamadhi of Yogi Ramsuratkumar, he attended the Yogi's final rites. In the same year, after a few months, he met with a road accident and died on the spot leaving behind his wife and two sons.



## **27. A Learned Simple Devotee**

**S**ri Sivaramakrishna Iyer, who was an ardent devotee of Gnananandhgiri Swamigal, surrendered at the Holy Feet of Yogi Ramsuratkumar, after the Swamigal passed away. He along with his wife won over the confidence and love of Yogi Ramsuratkumar. He also contributed his service towards peace and harmony in the Thapovanam.

He was a Tasildar, retired and living in Thapovanam. His devotion and faith in Yogi Ramsuratkumar was remarkable. He was a learned and well-informed man. He was simple and was moved on seeing Yogi. He translated his devotion into the simple life and did not participate in any disputed acts either in the ashram or in the society, always remembering his GURU throughout his life. In his later years, he lived in Gnananandha Nilayam at Thapovanam.

In the year 1976, during Yogi's Jayanthi celebration at the Subbaiah Nadar Madam, he narrated the subtle meaning of the Tamil songs of Dr. T.P. Meenatchi Sundaranar, the retired first Vice Chancellor of Madurai University, which thrilled the whole audience. He also composed several songs and especially one of the songs that Yogi liked very much and asked his devotees to sing frequently.

In the year 1993, when the life Trustee of the Yogi Ramsuratkumar Trust, Sri S.P. Janarthanan, prepared the sale deed of the land, Yogi Ramsuratkumar asked him to go to Sivaramakrishna Iyer who lived in Thapovanam and read the documents before him. Janarthanan along with his friends went to Sivaramakrishna Iyer's house and read the documents. Sivaramakrishna Iyer listened to the documents and also went through the documents but could not find any mistakes in them. As he was not able to find anything wrong in the documents, he decided to go with Janarthanan to Tiruvannamalai to seek Yogi's grace.

When the group reached the Sannathi Street House where Yogi Ramsuratkumar lived, Yogi received them with love and compassion. He caught hold of his old devotee, Sivaramakrishna Iyer's hands and made him sit in front of him and enquired about his health. Sivaramakrishna Iyer, with devotion answered all the questions of Yogi. He told Yogi that he had gone through the documents but could not find any mistake.

Yogi laughed and asked Janarthanan to arrange accommodation at the Sivakasi Nadar Chatram for Sivaramakrishna Iyer for an overnight stay and to again read the documents in front of Sivaramakrishna Iyer.

Janarthanan arranged a room at the Sivakasi Nadar Chatram for Sivaramakrishna Iyer and again read the documents. Even after three readings the mistakes could not be located. Sivaramakrishna Iyer took the documents in his hand and went through it word by word and was able to locate the blunder in the documents. The seller of the land had become the purchaser and the purchaser had become the seller. The mistake was due to the typing error. The whole group of devotees wondered how Yogi could sense the mistake even without touching the documents. The next morning when the group went to Yogi Ramsuratkumar and explained the mistake, Yogi laughed and everybody became shy. Then Yogi thanked Sivaramakrishna Iyer and asked Janarthanan to leave him at his house.

When the devotees were sincere and serious in doing their work for Yogi, then Yogi would participate in the work and would help the devotees to correct their mistakes, so that the work would be totally perfect. If he found sincerity and seriousness lacking, he would not participate in the work and would remain as a witness for the error committed. He would allow the people to face the consequence of the mistakes and suffer. If the people refused to learn from the mistakes they committed, then he would be an outsider so that the people would be at the mercy of nature's law, which would teach them.

Sivaramakrishna Iyer in his final years was always in the remembrance of his Guru and it was a joy to be with him. Supreme wisdom had dawned on him when he passed away at the end of the 90's. The simple and unlabeled devotees who reached the ultimate evolution were plenty.

## 28. Danger of Falling Down

J., one young Brahmin devotee of Gnananandhgiri became a confidential devotee of Yogi Ramsuratkumar. J.'s whole family was dedicated to Gnananandhgiri. His mother used to bring food to Gnananandhgiri at Thapovanam till her last days and then his sister, who was a spinster, continued this service till the Mahasamadhi of Gnananandhgiri. Now she is living in the Thapovanam.

J. was free with Yogi and it was a joy to watch him sitting, smoking and talking with Yogi Ramsuratkumar. Yogi showered his abundant love on him and offered cigarettes to J. J. would not hesitate to smoke before Yogi. If Yogi wanted to convey any important message to his scholarly devotees, he would send the same through J. and J. would do the work with sincerity

He was working in a company at Madras. He was jovial and Yogi enjoyed his company. But, later his attitude changed. In the year 1978, it so happened, that Yogi had to tell him that J. had no need to visit him again. It seems J.'s interference to Yogi's works and his indifferent and violent attitude towards the devotees and the Trustees of the then formed Trust at Gnananandhgiri Ashram forced Yogi Ramsuratkumar to tell J. not to visit him again. Yogi also told him that whenever he felt the need of J., he would call him again. But till the end, Yogi did not find the need to call back J. and J. did not turn again to Yogi.

In a few years, he got a voluntary retirement from the company, settled near Thapovanam and got married. J. did not attend the final rites of Yogi Ramsuratkumar. In the year 2004, J. had suffered due to cancer. He thought that his end was fast approaching. He wanted to darshan Yogi Ramsuratkumar's Samadhi at Tiruvannamalai. His wife took him to Tiruvannamalai and he saw and saluted Yogi's statue and Samadhi, and returned back to Thapovanam. In a few months, in the year 2004, he passed away.

It seems Yogi Ramsuratkumar had selected a few people to have the opportunity to be physically close to him, to show the world that dependence on the physical form of the Guru would lead one to the path of destruction with violent conflicts both within

and without. The physical closeness made one think that they attained everything and they had become eligible to teach others. The possessiveness of the physical form of a great soul made one behave in such a way that they would not allow any other people to have the same closeness to their Guru. They would think that the Guru was meant only for them and they would expect their Guru to approve of whatever they do. If anybody questioned them they would react violently.

Yogi Ramsuratkumar always said that he was not the body and it would be impossible for one to comprehend him with limited vision. But the people who depended upon the physical form of Yogi, did not give importance to his teachings and would always expect Yogi to tell them that they had attained his Father and that they were very important to the world, they were the whole etc. Yogi would not hesitate to say those words. He would garland such devotees before the crowd of the devotees and would glorify those devotees with apparent reverence. He would even touch their feet. If one observed, one would understand the game of Yogi Ramsuratkumar.

To become a Spiritual Master is not a joke. One should prepare to get destroyed- that's the price one should pay. The shedding of self causes immense pain. The selected people would imagine that by getting words from the Master, one would get his State.

Yogi Ramsuratkumar struggled with immense pain for 18 long years to become the Master in spite of his Gurus Ramana, Aurobindo, Ramdas and Krishnamurti. But the selected people, living with all comforts, imitating the gestures of Yogi, using a few words from his quoting, imagined that they had attained their Guru's State. During the sadhana time, Yogi Ramsuratkumar used to negate and question everything, he faced. He never had fear. But the selected people were always in fear and to defend themselves they would do all atrocities to others who question them. Out of fear they would do rituals, which they believed would save them and retain them in the Supreme Wisdom.

Yogi Ramsuratkumar was a rebel in Anandashram, Ramanashram, Aurobindashram and in the J. Krishnamurti foundation. No ashram

.DANGER OF FALL DOWN.

approved or supported him and almost all the ashrams threw him away. He was only at the Mercy of his Masters' Grace. But once he reached the other shore without adopting any rituals, all the ashrams showered their reverence and respect on him. people who run the show in the ashrams are meant to teach people how not to live and practice. There are several selected devotees of this caliber.



## 29. Sri A.R.P.N. Rajamanicka Nadar

Sri Rajamanicka Nadar a devotee of Swami Gnananandhgiri of Thapovanam had become an ardent devotee of Yogi Ramsuratkumar after the Swamigal's samadhi. He was present when Gnananandhgiri declared that he and Yogi Ramsuratkumar were one and the same. After his Guru's Samadhi, he sought Yogi's guidance.

Rajamanicka Nadar was a hard working businessman and a natural philanthropist. He passionately believed that saints alone could do all the miracles of life to make one reach the top most position of social, political, business and religious aspirations. He would observe each and

every word of the saints and would try to find out the real meaning of those words, as he believed that those words were loaded with special and subtle messages for him.



Rajamanicka Nadar and his wife Thamayanthi Ammal with Yogi

to Yogi Ramsuratkumar at Tiruvannamalai. He was instrumental in bringing the Nadar caste devotees in large numbers to Yogi in the 1970s.

He had also reverence for some other saints, Mayamma of Kanyakumari, Swami of Kasavanampatti near Dindigul and Nayanar Swami at Pothayadi near Kanyakumari. He used to talk about Yogi as a fire who would mend him and about Mayamma as a protector.

He believed that Yogi wanted him to become an important political figure in the Congress Party. He also believed that he alone could understand the words of Yogi. In due time he became prominent among the devotees who would go to him to get the real translation of the words Yogi uttered when they visited him. Even though the words were in simple English, it would always have great meaning and Rajamanicka Nadar alone could read the actual meaning of the words to tell the devotees. In due course the devotees called him "Kutty Samiar" (Younger Swamy).

But his devotion to Yogi was tremendous. If Yogi offered him hot coffee, he would just swallow the boiling coffee with one gulp. If Yogi offered him bananas, he would just swallow the bananas without removing the skin, as it might also have some power in it, he believed.

In the year 1976, Rajamanicka Nadar found Yogi Ramsuratkumar struggling in moving from the town to Punnai Tree. So, he thought of buying a house for Yogi Ramsuratkumar in the town near the Big Temple. When he expressed his desire to Yogi, Yogi gave him the permission. He found a house just opposite the Therady Mandapam where Yogi used to sit along with his assistants in the evening. He told Yogi about the house and Yogi Ramsuratkumar approved. Rajamanicka Nadar along with a few of his trusted friends of the Nadar community joined together and purchased the house. When they asked Yogi under whose name the house should be registered, Yogi immediately responded that the house should be registered in the name of Rajamanicka Nadar.

Even though they purchased the house in the year 1976, Yogi Ramsuratkumar waited for another six months to enter the house and finally he entered the house in the middle of 1977. But Yogi's belongings, the several gunny bags and his assistants had to be in the Theradi Mandapam. During the day they would shift the gunny bags from the Vessel Shop to the Mandapam and for the night they would again shift the entire luggage to the Vessel Shop, all except one man, who stayed inside the house to assist Yogi, the others slept in the Vessel Shop, looking after the gunny bags. The shifting would happen in the presence of Yogi every night and every morning. In the morning Yogi would allow his assistants to use the toilet in the house to complete their morning ablutions. But after some time Yogi stopped them and would only allow the assistant who stayed with him in the house. Initially it was Jagannathan who lived in the house along with Yogi Ramsuratkumar.



The Holy Sannathi Street House

Yogi Ramsuratkumar lived another seventeen years in this house. This house had enveloped several interesting events through which a lot of devotees attained supreme wisdom, were relieved from the pains and problems of life and learnt the art of love and bakthi by the benevolent love and grace of the Supreme Master Yogi Ramsuratkumar. From 1977 to 1993, Yogi Ramsuratkumar lived in this house.

When he left the house to move to Sudama House, in 1993, Yogi's personal assistant Sashi was looking after the house. After a few years, Yogi called him to the ashram and recommended to the then trustee to give him a job in the ashram. The then trustee appointed him in the ashram but did not give him any specific work and did not pay him any salary. After a few months, Sashi was asked to look after the accounts of the ashram. During the day he would work in the ashram and in the night he would go to Sannathi Street House to sleep. He maintained the house as per the instructions of Yogi.

Soon after Yogi's Mahasamadhi, Sashi left the ashram as he found it difficult to live among various power craving personalities. Now this Holy Sannathi Street House where Yogi lived and conducted his durbar for around 18 years was locked and allowed to remain in dust and dirt, totally abandoned till March 2006, as the present day trustees have the fear, that if they open the house, the devotees may not turn up to the Ashram where only rituals dominate.

In the year 1977, Rajamanicka Nadar organized a visit to all the villages and towns from Madras to Kanyakumari in a van, propagating the



The Van Rajamanika Nadar Toured in Tamilnadu

for one whole year. His family members got agitated. They went to Yogi and poured out their anguish. Yogi told them that he had never asked Rajamanicka Nadar to go on a tour to propagate the saints.

Saints Gnananandhagiri Swamigal, Mayamma, K a s a v a n a m p a t t i Swamigal, Pothayadi Swamigal and Yogi Ramsuratkumar. He would engage some religious speakers to give discourses on the saints. He told people that Yogi Ramsuratkumar had asked him to tour throughout Tamilnadu

Again in a few months Yogi found that Rajamanicka Nadar interfered in his work, which became a great disturbance for him. Yogi told Rajamanicka Nadar that there would be no need for him to visit Yogi again.

After this event, Rajamanicka Nadar would send his friends to Yogi Ramsuratkumar and as soon as they returned back from Yogi, he would passionately listen to the conversation that had passed between Yogi and the friends. He would try to find out whether Yogi had sent any specific message for him. Several times he would imagine that the talks Yogi had with his friends were meant only for him.

He would come to Tiruvannamalai and sit in the Theradi Mandapam along with Yogi's other assistants for the whole day in the hope that Yogi would call him again. But that did not happen. In the mid '80s, on the Guru Purnima Day, Rajamanicka Nadar wanted to darshan Yogi. He sent one of the assistants of Yogi to Yogi to express his desire to darshan him. Yogi allowed him. He came in and prostrated before Yogi. Yogi accepted his pranams and asked him to leave immediately by gesturing. Rajamanicka Nadar left immediately with joy. After that he never met Yogi.

Rajamanicka Nadar used to celebrate Yogi Ramsuratkumar's Jayanthi day (Birth Day) i.e., December 1<sup>st</sup>, every year at various places. At Sivakasi where a lot of Yogi Ramsuratkumar's devotees lived, he made arrangements through his followers to celebrate Jayanthi Day. But most of the devotees would not participate, as there was always some confusion and conflict among the devotees regarding the political aspiration of a devotee. There would be a lot of speakers on the dais and a small number of listeners.

So, in the year 1985, the devotees at Sivakasi met together and decided to have bhajans for one whole year to bring harmony and unity among the devotees, so that they could celebrate the Jayanthi Day, which would come on 1<sup>st</sup> December of every year, jointly with great understanding and cooperation. There was great enthusiasm among the devotees and they met together every second Sunday at Sri Rajadurai Nadar Memorial, which was situated in the complex of Ramji Match Factory at Sivakasi.

Sri Rajadurai Nadar was a great devotee of Yogi Ramsuratkumar and after he passed away, his son Sri Chandra Prakash erected his father's granite statue in the factory complex with the blessings of

Yogi Ramsuratkumar. Yogi always glorified that place. He used to say that the place was sanctified by the presence of His Supreme Father. Everybody who visited the memorial would be blessed by Father, he said. So the devotees selected that place to meet together and conducted the bhajans every second Sunday of every month.

There were minimum 100 to 150 devotees and the bhajans of the devotees attracted more devotees to attend. On seeing the bhajans and the congregation of devotees, Rajamanicka Nadar decided to celebrate Jayanthi Day in a great manner by inviting the then Prime Minister of India, Sri Rajiv Gandhi, to attend the Jayanthi Day at Sivakasi. Some devotees suggested instead of inviting the Prime Minister, they should invite Yogi Ramsuratkumar himself for whom the celebration was planned. Rajamanicka Nadar and his friends could not say no to this suggestion.

A team was fixed to go to Tiruvannamalai and invite Yogi Ramsuratkumar. The group reached Tiruvannamalai in another few days. As soon as the team touched the gate of Yogi Ramsuratkumar's abode, Yogi came out saying, "**No more bhajans and no more Jayanthi. If you people have a scant respect of this beggar you stop everything.**" Sensing the congregation of his devotees at a particular place being misused by some politically aspiring devotees, Yogi commanded them to stop the bhajans and Jayanthi celebrations. From that day most of the devotees stopped attending the bhajans. But it was not stopped at the insistence of Sri Rajamanicka Nadar. A few friends of Rajamanicka Nadar continued the bhajans in the memorial.

Till his final days he was always contemplating on the Masters and helping several devotees in several ways. Still there exist followers of Rajamanicka Nadar among the devotees of Yogi Ramsuratkumar. He was the founder of the Mayamma Samajam and he built a beautiful structure facing the ocean at Kanyakumari in remembrance of his favorite Guru Mayamma. He also built a Mani Mandapam for Nayanar Swamigal at Pothayadi and was helpful in completing the Ramji Ashram at Kumarakoil near Nagarkoil. With the help of his devoted friends he was able to complete several works and in his final days he was the trustee of the Gnananandhagiri Swamigal Thapovanam. He passed away in the late 90's.

## 30. Sri Rajadurai Nadar

Sri Rajamanicka Nadar, the great devotee of Gnananandhgiri Swamigal, Yogi Ramsuratkumar, Mayamma and other great saints and sages of that time, introduced several of his relatives and friends to these saints and induced them to visit these saints for material as well as spiritual benefits.

Sri Rajadurai Nadar was one among Rajamanicka Nadar's relatives who had been introduced to Yogi Ramsuratkumar. He was one of the prosperous, successful businessmen at Sivakasi, a small industrial town, manufacturing matchboxes and its raw materials. He had several factories. He had one son and two daughters. By nature he was broad minded and religious. When he heard about Yogi Ramsuratkumar, he got an inclination to see the great saint and Sri Rajamanicka Nadar took him to Yogi. From the beginning Yogi poured his abundant love and grace on Rajadurai Nadar. He was one of the donors who contributed to the purchase of the Sannathi Street House.

Sri Rajadurai Nadar conducted the 1977 Yogi Ramsuratkumar's Jayanthi Function in a grand way at Oya Madam at Tiruvannamalai, with the permission of Yogi. Everybody enjoyed the benediction of the spiritual aura of Yogi during the Jayanthi function. That was the last function Yogi permitted to be celebrated by the individuals till the ashram came. Rajadurai Nadar arranged for the Pada Pooja to his Guru Yogi Ramsuratkumar as per the Vedic rituals. He arranged for the Annadhanam for all. He took Yogi in his Mercedes car from his Sannathi Street House to Oya Madam and from Oya Madam to Sannathi Street House. Yogi poured his abundant love and grace upon his beloved devotee Rajadurai Nadar.

The people between Yogi and Rajadurai Nadar attempted to translate the love and affinity of Yogi with Rajadurai Nadar to a specific work connected with politics. That was the time, the Congress Party declared an Emergency. After one year, the Congress Party withdrew the emergency and declared the general elections.

The people between Yogi and Rajadurai Nadar convinced Rajadurai Nadar that Yogi was for a Congress Party's win and Yogi had worked for the success of the Congress Party and that the party would win more than 400 seats out of 500 plus, so Rajadurai Nadar should publicize it through newspapers and wall posters and that it would be a great

service to the Guru and his works. Sri Rajadurai Nadar did not clarify the same with his Guru as he had confidence in the people between him and his Guru. So, he made wall posters and pasted it throughout Sivakasi and also contributed money for the newspaper advertisements predicting that the Congress Party would win the election by the grace of Yogi Ramsuratkumar.

But in that election, the Congress Party was defeated pathetically. When the result was being announced, the man who was telling people that Yogi had predicted that Congress Party would win more than 400 seats, was also sitting with Yogi at the Sannathi Street House along with Rajadurai Nadar. The Brahmin who was living next door was reporting the election results to Yogi. He commented, "Swami, as you see our Congress Party is miserably defeated. Our leader Indira Gandhi was also defeated, just as you said." Yogi was calm, serious and glowing. Rajadurai Nadar who was baffled, saw the man who interpreted that Yogi had predicted the Congress Party's win go silently inside the house. From that time Rajadurai Nadar did not get along with the man and tried to have direct contact with his Guru, which his Guru encouraged.

From then on, Rajadurai Nadar remembered his Guru Yogi Ramsuratkumar all the time and in a few days, he passed away with the remembrance of his Guru. His only son Sri Chandra Prakash who was studying engineering had to manage his father's business at that tender age. Yogi Ramsuratkumar spared time for him whenever Chandra Prakash was able to come to Yogi directly to seek Yogi's guidance. Chandra Prakash wanted to build a memorial for his father and Yogi encouraged Chandra Prakash. Chandra Prakash spent a lot of money in building the memorial for his father. At every stage Yogi guided the memorial.

Rajadurai Nadar was a busy man having little time to spare for any other activities. He had several factories to look after. He was not aware of the religious scriptures and its rituals. He did not have a suitable atmosphere either in the house as his wife was a staunch Christian. Nor did he know the value of the Guru. But, when he first saw Yogi Ramsuratkumar, he could feel that he was being filled with the presence of Yogi by Yogi's grace. Gradually, Yogi became part and parcel of the being of Rajadurai Nadar. While on his deathbed, he got hold of Yogi's dollar, which was fixed on a golden chain he was wearing and all the time remembered Yogi's Name. Liberation and Death happened to him in an effortless way with the pure grace of Yogi Ramsuratkumar.

Once Yogi took Rajadurai Nadar to the Bell Studio, at Tiruvannamalai, to take a hoto of both together, Yogi sitting on a chair catching hold of the hand of Rajadurai Nadar and the latter was sitting in the floor. Now there are none to explain the experiences Rajadurai Nadar enjoyed during his visits to Yogi. All the people who had association with Rajadurai Nadar are dead.

Once Parthasarathy went to Haridwar while he was on a business trip to North India. There he went to the Ganges and found beautiful stones. He collected three beautiful stones. He also purchased one Rudratchamala. After he completed his work in North India, he came to Tiruvannamalai to visit his Guru Yogi Ramsuratkumar. He presented the stones and the Rudratchamala to Yogi Ramsuratkumar. When Yogi heard that those stones had been brought from the Ganges, he put it on his forehead and eyes with all reverence.

At that time a man came to Yogi. He was the assistant of the famous Ganapathy Staphathy who was building the Rajadurai Nadar Memorial. Yogi enquired about his welfare and the progress of the work of the memorial. Then Yogi enquired of the man where he was going. The man replied that he was going to his Guru Ganapathy Staphathy to report the progress of the work of the memorial at Sivakasi. Then immediately Yogi asked him, giving the stones and Rudratchamala to him, to enquire from Ganapathy Staphathy how to make use of the stones and the rudratchamala in the memorial. After he had a reply from Ganapathy Staphathy, he was to come and report to Yogi. Then Yogi sent the man with the stones and mala along with some prasadam to Ganapathy Staphathy.

After two days the man returned. He told yogi that Ganapathy Staphathy had seen and inspected the stones very carefully. He found that those stones would one day become very precious stones and as per agama rules precious stones should be put beneath the statue. Regarding the Rudratchamala, as it was small, it could not enter into the neck of the statue. So, along with the stones, it could also be put beneath the statue. On hearing Ganapathy Staphathy's suggestions, Yogi Ramsuratkumar expressed his joy.



Rajadurai Nadar with Yogi  
Ramsuratkumar

Sri Rajadurai Nadar's son Sri Chandra Prakash was also present with the assistant of the Stapathy. Yogi put the stones and mala in a piece of cloth and made it a bundle and put it upon his head for some time with all seriousness and again put it on his forehead and eyes and handed it over it to Chandra Prakash, saying that he should protect them as a treasure from the Supreme Father and use it as Ganapathy Staphaty prescribed.

Only on seeing this event, the devotees could understand that Rajadurai Nadar in his final days realized Yogi's Father in Totality



Rajadurai Nadar Memorial and The Statue of Rajadurai Nadar Memorial

and so Yogi converted the memorial as a worshiping place. He also declared that the memorial was a spiritual place and whoever visited the place would get his Father's Blessings. Yogi also encouraged people at Sivakasi to visit the memorial regularly. Later when the devotees started doing bhajans once in every month, Yogi expressed his joy and blessed them. But as a few people tried to make use of the devotees' congregation for their personal political gains, Yogi asked the devotees to stop doing bhajans and celebrating Jayanthi. Instead the devotees could visit individually and remain there for sometime to feel the presence of Yogi's Father, Yogi said.

The memorial was situated at the Ramji Match Factory Complex, Srivilliputtur Road, Sivakasi. The Memorial had a granite doom supported by four carved granite pillars. The Sri Rajadurai Nadar Statue was erected at the memorial. If anyone enters into the complex of the Match Factory to visit the Memorial, they can feel a different spiritual vibration radiating from the Memorial.

## 31. Smt. Shenbagammal

Sri Rajamanicka Nadar introduced Sri Gnanagiri Ganeshan of Sivakasi who was an industrialist, having a divine parentage. His father Sri Gnanagiri Nadar and mother Shenbagammal were a wonderful, devoted couple, having two sons and three daughters and all the children of this couple were the devotees of Yogi Ramsuratkumar. Sri Gnanagiri Nadar was the first man who started a Litho Printing Press at Sivakasi. He was the pioneer for the printing industry at Sivakasi. He was a great philanthropist and a simple, silent, and deep sadhaka.



Smt. Shenbagammal giving discourse before Yogi and devotees in 1976

Ganeshan was the second son. The youngest was the daughter Saradha. In the year 1975, Saradha had a problem with her husband. The father Sri Gnanagiri Nadar passed away in the previous year 1974. So, the family was struggling to deal with the problem. Sri Rajamanicka Nadar introduced Yogi Ramsuratkumar to Gnanagiri Ganeshan. Then the whole family visited Yogi at the insistence of Sri Rajamanicka Nadar. Everybody in the family got a deep attachment to Yogi Ramsuratkumar. Yogi also showered his abundant love to all the family members. Within a few months the problem of Saradha with her husband got solved and the devotion of the family towards Yogi intensified.

Yogi Ramsuratkumar came to know about the will of Sri Gnanagiri Nadar, father of Sri Gnanagiri Ganeshan. In that will, Sri Gnanagiri Nadar had created the Gnanagiri Trust and requested his two male children to construct a Public Library and a water tank for the purpose of drinking water for the cattle for which he allotted properties and resources. Sivakasi had always had a scarcity of drinking water.

Yogi was impressed with the will of Sri Gnanagiri Nadar and he insisted that Gnanagiri Nadar's two male children

Sri Dharmarajan and Sri Gnanagiri Ganeshan were to implement their Father's wish as per his will. But somehow, the children could not do it and Yogi could not help it. Whenever Yogi met the children of Gnanagiri Nadar, he would remind them of the will of Gnanagiri Nadar. He had great regards for Gnanagiri Nadar. Sri Gnanagiri Nadar had built a colony consisting of around 150 houses for his workers and staffs to live, deducting the cost of the houses from their salaries every month- a very meager amount. Now every house costs several lakhs and one can see today, in everybody's house, Sri Gnanagiri Nadar's photo being garlanded daily.

Shenbagammal's father Sri Subbaiah Nadar, in 1929 became critically sick. He was a great devotee of Annamalaiyar, the deity of Tiruvannamalai Temple. He remembered Annamalaiyar, thinking his final moments were nearing. There appeared a saivite sadhu who came inside the house without being invited to see Sri Subbaiah Nadar. He sat near him and touched him. He applied Vibuthi on his forehead and asked him to take sannyas and live at Tiruvannamalai for the rest of his life. Then the sadhu went away and disappeared.

Miraculously Subbaiah Nadar got cured. Immediately he took sannyas and went to Tiruvannamalai in the year 1930 and lived at Tiruvannamalai till his end. After Subbaiah Nadar passed away, his children built a Samadhi on the mortal remains of Sri Subbaiah Nadar in Tiruvannamalai and still are maintaining the samadhi. Moreover they had modified the small house where Subbaiah Nadar lived and every year during the Deepam Festival all the children would gather there and give annadhanam to the sadhus and sanyasis. From the 1960's Yogi Ramsuratkumar used to have food in the Subbaiah Nadar Madam along with the Sadhus during the Deepam Festival.

Yogi Ramsuratkumar had a great appreciation and regard for Subbaiah Nadar and his children. Subbaiah Nadar's second daughter Smt. Pushpammal wrote a Tamil song in the year 1976. The translation of the song is as follows:

Ye Subbaiah Swamy along with your consort Annammal  
 Thou came and sat at Arunachala  
 Now Thou came in the form of the Guru Yogi Ramsuratkumar  
 And radiate the Divine Glowing Light.

Yogi liked this song very much. Even though this song was written in the year 1976, Yogi remembered this song in the year 1999 and asked the old devotees to sing this song again and again.

Gnanagiri Ganeshan and his wife Banumathi became very dear to Yogi. Banumathi was an outspoken lady and a very good singer. She used to sing Devaram to Yogi and Yogi would insist she sing again and again. In those days Yogi used to sing in praise of these devotees, “Gnanagiri Ganesha Jaya Banumathi Sametha”. Yogi would sing it again and again whenever he happened to see this devoted couple.

This couple were the instruments that brought the scholars Sri A.S. Gnanasambandham and Sri T.P. Meenatchisundaranar to Yogi Ramsuratkumar in the year 1975. Later they were instrumental in bringing Sri Ki.Va. Jagannathan a famous poet and author to Yogi Ramsuratkumar. Later they also brought Sri Periyasamy Thooran another Tamil scholar in the year 1976 to Yogi Ramsuratkumar. All these scholars wrote several songs on Yogi Ramsuratkumar. Once, in 1990's Yogi Ramsuratkumar said with tears in his eyes, ***“These scholars out of their compassion loved this beggar.”***

Smt. Shenbagammal, the mother of Gnanagiri Ganeshan was a gem who had a selfless nature. She was a great devotee of Lord Siva. She could recite by heart Devaram, Thiruvaham and other saivite scriptures. She was a good orator and could give religious discourses for hours.

During the 1940's, there was a Christian missionary activity at Sivakasi to convert the poor Hindu people into Christians by luring them with money, comforts, health and other ways. Smt. Shenbagammal, on seeing the attempts of the Christian missionaries, started visiting every home, initially alone, told them the value of the Hindu God's Names and made them stick to their religion. She was then in her late 20's. She started a women's organization through which she worked to redeem the suffering of the poor people and infuse faith upon the people, asking them to remember God's Name. If Smt. Shenbagammal had not acted, most of the Sivakasi people might have been converted into Christians.

Sri Gnanagiri Nadar the husband of Smt. Shenbagammal encouraged her to start a home for the destitutes and orphans. Smt. Shenbagammal after her husband passed away, was not able to live in the big house where she had lived for decades. She shifted to a home along with destitute and orphans, on the outskirts of Sivakasi where there was no comforts at all. All the time she meditated on God, the saints and their teachings. Sri Ramakrishna Paramahamsha and his teachings attracted her in a great way.

After her meeting with Yogi Ramsuratkumar in the year 1975, a major change happened in her inwardly. Whenever she visited Yogi at Tiruvannamalai, Yogi would spend all his time with her and shower his abundant grace upon her. Yogi asked her daughter Uma Surendren who was also living at Sivakasi to look after her mother as she was getting old. Smt. Uma Surendren looked after her mother with love and devotion. During her last days Gnanagiri Ganeshan and his wife Smt. Banumathy took care of his mother Smt. Shenbagammal till her final days with love, devotion and care.

Once, when Parthasarathy was visiting Yogi Ramsuratkumar at Tiruvannamalai, Yogi asked him whether he had seen Shenbagammal. Parthasarathy said he had not see her. Yogi got angry and said, *"You are in Sivakasi. Still you are not seeing Shenbagammal! How it is Parthasarathy? Now, this beggar will give you fruits. You should go and give this personally to Shenbagammal, conveying this beggar's pranams to her."* Yogi gave two apples to Parthasarathy to be given to Shenbagammal.

Parthasarathy went to Sivakasi and reached Gnanagiri Ganeshan's house. He requested Smt. Banumathy to take him to Shenbagammal who was living in the house of Banumathy, which also belonged to her. She was sitting on a cot like a small baby. Her eyes were glowing with pure spiritual wisdom. Parthasarathy had heard that she was behaving in a different way and had a memory lapse. Parthasarathy conveyed to Shenbagammal the Pranams of Yogi Ramsuratkumar and gave the fruits as his offering. Shenbagammal immediately touched Parthasarathy's feet and received the fruits with great devotion. Her eyes, face, her entire being was radiating divinity. Parthasarathy then understood why Yogi Ramsuratkumar insisted he visit Shenbagammal. Yogi wanted Parthasarathy to see and witness the Spiritual Wholeness of Shenbagammal who had attained the God Realization. Parthasarathy spent a few minutes with her in the blissful and divine atmosphere and left her carrying joy in his heart. In a few months she dropped her body.

Gnanagiri Ganeshan had three sisters. Smt. Thilagavathy Rajasekhar lived in Madurai. Smt. Uma Surendren lived in Sivakasi. Smt. Saradha Nateshan lived in Tirunelveli. All the three sisters with their husbands and children had immense love for Yogi Ramsuratkumar. Yogi also showered his love and grace on these great devotees. Gnanagiri Ganeshan's elder brother Sri Dharmaraj and his wife Smt. Leelavthy were also the devotees of Yogi Ramsuratkumar.

Sri Dharmaraj, the elder brother of Gnanagiri Ganeshan, in the year 1976, had met with a complicated police problem. He had been made the first accused in a murder case and the police wanted to arrest him. He evaded the arrest and came to Tiruvannamalai and took surrender at his Guru Yogi Ramsuratkumar's Holy feet. Yogi assured him that he would be relieved from the case soon. Yogi also asked Dharmaraj and his wife Leelavathy to write continuously "Rama Jayam" which means victory to Ram. Both Dharmaraj and his wife wrote the mantram ceaselessly and also asked all their family members to write and chant the mantram. Miraculously within a few months, he was relieved from the murder case. Later Yogi said, *"When they started writing my Father's Name, everything changed and he came out of the problem."*

From then Dharmaraja became an ardent devotee of Yogi Ramsuratkumar. Whenever he came to Tiruvannamalai to attend the Deepam Festival, he would visit Yogi Ramsuratkumar and Yogi would shower his grace upon him. Dharmaraja passed away in the year 2004.



## 32. Sri Perumalraju

Sri Perumalraju of Krishnagiri was a great devotee of Lord Venkateshwara of the famous Thirupathi Shrine. In 1976, he was guided to Yogi Ramsuratkumar at Tiruvannamalai. After he met Yogi Ramsuratkumar, a silent transformation happened in Sri Perumalraju's life. His wife Smt. Mahalakshmi, who also became a very ardent devotee of Yogi, was helpful to her husband's growth towards wholeness.



Sri Perumal Raju and his wife Mahalakshmi Ammal The path to their house is a pathless path. But once one reached their home, one would find a heaven full of beauty and bliss.

Once Sri Perumalraju visited Yogi at Tiruvannamalai from where he intended to go to Thirupathi to have the darshan of Lord Venkateshwara. He informed his intention to Yogi who gave him a one rupee coin and requested him to drop the coin at the hundi in the temple and ask Lord Venkateshwara, who the beggar in Tiruvannamalai was. Sri Perumalraju received the coin with all reverence and went to Thirupathi.

He had the Lord Venkateshwara's darshan in the temple and came to the Hundi inside the temple complex. He dropped the coin in the hundi and asked, who the beggar was at Tiruvannamalai. The coin which had been dropped in the huge cloth hundi started rolling inside the hundi. Sri Perumalraju had gone into a trance and was able to listen to the rolling sound of the coin clearly. Suddenly a feeble voice was audible which said, "I am that!" repeatedly. The sound strengthened gradually and it was clear and loud. "I am that!" was the answer from

Yogi had great love for this couple. Both the husband and wife were teachers in the high school at Krishnagiri. They always liked to be in solitude and so they had built a small house outside the city. Even today their house seems to be located in a wildly isolated place covered by huge trees.

Lord Venkateshwara, Sri Perumalraju told Yogi about his experiences at Thirupathi.

Yogi blushed with a loving and beautiful smile. Yogi showered his abundant love and grace on Sri Perumalraju. After sometime Yogi sent Sri Perumalraju to go to his place at Krishnagiri and Sri Perumalraju left for his place.

Whenever Sri Perumalraju and his wife Smt. Mahalakshmi visited Yogi, Yogi would ask Smt. Mahalakshmi to sing Mahakavi Bharathiar's songs. Smt. Mahalakshmi would sing Bharathiar's songs and for every song the couple had to tell the meaning of the song. Yogi liked Bharathiar's particular song "Kannan my Servant" very much.

Yogi's love and compassion for Sri Perumalraju and his wife was so much that whenever the couple visited Yogi, Yogi would receive them with love and compassion and would spend time with the couple. Sri Perumalraju was a Karate Master. He was a selfless teacher in the school. He was a great artist of the highest caliber, a marvelous artist of temples and statues. He was a great poet. Yogi loved to listen to his poems. His poems had been published in several books. He was a great thinker. His presentation of the truth would be so simple that one could understand it very easily. He was so simpl. One could see him all the time with a broad smile. His direct perception of beauty, wisdom, God and finally Guru was simple and honest.

Yogi had showered his grace upon several people who had gone incognito but here was one who simply glorified the beauty of Yogi and presented the teachings of Yogi by living and moving among the people. In the final days of Yogi, whenever Sri Perumalraju visited Yogi, Yogi would ask him to talk before the devotees. Yogi would make him sit near him in a chair. Sri Perumalraju would talk about his experiences and perceptions of his Guru Yogi Ramsuratkumar to the audience. Yogi would enjoy his experiences at Thirupathi. Yogi also had given the responsibility to Sri Perumalraju to guide and look after the Yogi Ramsuratkumar Bhajan Mandir, Hosur. The devotees of Hosur were privileged to have a simple, wise soul among them, directed by Yogi himself.

### **33. Dr. T.P. Meenatchisundaranar**

**G**nanagiri Ganeshan and Bhanumathi became very intimate with Yogi Ramsuratkumar after Ganeshan's sister Sharadha's problem was solved. Yogi asked him to go through Tholkappium, an ancient Tamil Grammar Prescription in poems that is very hard to understand even for scholars. Gnanagiri Ganeshan, basically an Engineer, had nothing to do with Tamil Grammar but still he wanted to obey his Guru. He searched for a good scholarly teacher who could teach him the Tholkappium.

Finally he came across Professor A.S. Gnanasambandhan and he approached the Professor. He expressed his desire to learn Tholkappium to the Professor. The Professor was surprised and enquired about Gnanagiri Ganeshan. He also asked him why he wanted to learn Tholkappium. When Gnanagiri Ganeshan explained the situation, the Professor wondered how a saint from North India knew about an ancient Tamil Grammar Book Tholkappium. He expressed his desire to Ganeshan to see the saint at Tiruvannamalai. Ganeshan accepted gladly and took the Professor to Tiruvannamalai in the year 1975. They met Yogi Ramsuratkumar beneath the Punnai Tree, behind the Railway Station.

Ganeshan introduced Professor A.S. Gnanasambandham to Yogi. Yogi felt very happy. Yogi enquired about the Professor's family and conversed with him for quite a long time on several subjects. The Professor was also a member in the Kamban Kazhaham, an organization that propagated Kamba Ramayanam. On seeing Yogi's vast knowledge and wisdom of the scriptures, the Professor got astonished. When the Professor saw Yogi's continuous, blissful laugh, total freedom and richness in poverty, he became an ardent devotee of Yogi Ramsuratkumar.

He made several visits along with his family members to Yogi Ramsuratkumar. He also introduced his teacher, a long time associate and a great Tamil scholar Dr. T.P. Meenatchisundaranar, the first Vice Chancellor of Madurai University to Yogi Ramsuratkumar. Dr. T.P.M. was the disciple of the Mahesh Yogi and he learnt several yogas under the guidance of Sri Mahesh Yogi. After he got retirement, he taught Yoga to the disciples of Sri Mahesh Yogi through out the world.

Yogi Ramsuratkumar's prescription Tholkappium to the Industrialist Gnanagiri Ganeshan brought wonderful scholars to the fold of Yogi and there ended the work of Tholkappium for Gnanagiri Ganeshan. He never even thought of Tholkappium thereafter and Yogi also did not insist.

Dr. T.P.M. was a great Tamil scholar and also a great Yoga Teacher. He was the prime disciple of Mahesh Yogi. He was a serious sadhaka and always contemplating on God. He was well versed in all the scriptures and philosophies. His talks and teachings found great appreciations among the western students. Yogi had great regard for Dr. T.P.M. Whenever Dr. T.P.M. would visit him, under the Punnai tree or in the corridor of the vessel shop or in the Theradi mandapam or in the Sannathi Street House, Yogi would make him sit near him and catch hold of his hand, showering his love, feeding the fruits by his own hands. Yogi's waves of laughter, joy and his blissful freedom attracted Dr. T.P.M. He said once that he had never seen such a powerful saint who had total freedom, always living in his Father. He also said that he would rather prefer to stay with him on the platforms than stay in comfortable hotels. Whenever he would come to Yogi, Yogi would spend all his time with Dr. T.P.M. either in Yogi's any one of the places or in the place where Dr. T.P.M. would stay.



Dr. T.P. Meenatchisundaranar and  
Sri A.S. Gnanasamandham with Yogi

Dr. T.P.M. was a slender, short and simple man in his early seventies when he met Yogi in the year 1976. He was affected by piles and the doctors advised him not to take any spicy and hot food. Once Dr. T.P.M. and his children visited Yogi. Yogi offered everybody idlies and chilly powder with ghee. Dr. T.P.M.'s daughter told Yogi that her father should not take the chilly powder as per the advice of the doctor. Yogi laughed and said that the doctors would say several things but Father said Dr. T.P.M. should take the idlies with the chilly powder.

In the mean time Dr. T.P.M. started taking the idlies with the chilly powder mixed with the ghee. He usually took two idlies but on that day he took a lot of idlies cherishing the taste. The whole family members were in great anxiety but to their great wonder no bad effects happened to their father. They stayed with Yogi for more than three days and for all the three days Dr. T.P.M. was fed by Yogi with spicy food and after this event, the disease went away from Dr. T.P.M.

On seeing the greatness of Yogi Ramsuratkumar, Dr. T.P.M. accepted Yogi as his Guru. He wrote several songs on his Guru. The songs were so wonderful that Yogi himself commented that these were not mere songs, they were Mantras. *“One day a man will come and he will write volumes and volumes on this particular o song.”* Yogi commented about the Tamil song, “Yosanaikku Yetta Yoggmme Pottri”. *“If at all anybody knows about this beggar at least a little, that is Dr. T.P. Meenatchisundaranar”*, Yogi declared once in the year 1976, on seeing the songs of Dr. T.P.M.

The great devotee of Gnananandhagiri Swamigal of Thapovanam, Sri Rajamanicka Nadar organized the Jayanthi Function in December 1<sup>st</sup> 1976 at Subbaiah Nadar Madam with the help of Sri Gnanagiri Ganeshan. They wanted to bring one Jayanthi Malar containing the songs of Dr. T.P.M. and several other poets.

At that time Parthasarathy wrote 108 songs on Yogi and gave it to Yogi. Yogi Ramsuratkumar gave those songs to Professor A.S. Gnanasambandham to review and print the same in the Jayanthi Malar. The scholars Professor A.S. Gnanasambandham, Dr. T.P.M. and others did not approve of these songs of Parthasarathy. They felt that

these songs were not worthy to be printed in the Jayanthi Malar. But Yogi insisted that Parthasarathy had written those songs in a crisis. On seeing Yogi's insistence, Dr. T.P.M. asked his assistants to type the songs. The man who typed those songs said that he had felt an electric shock while typing the songs. Then they went through the songs again and finally were



Dr. T.P. Meenatchisundaranar performing Pada Pooja to Yogi

convinced that there was something in those songs. Then they made arrangements to include Parthasarathy's songs also in the Jayanthi Malar and released the book.

During the Jayanthi Dr. T.P.M. did the Pada Pooja for his Guru Yogi Ramsuratkumar. Yogi was very happy. There were a lot of devotees chanting the holy mantra, "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya". The devotees prayed to Yogi to give a discourse and Yogi gave a short discourse. The contents of the talks of Yogi, were later printed as a pamphlet and distributed among the devotees. The following is the text that Yogi spoke in 1/12/1976:

**"My Friends,**

*This beggar learnt at the feet of Swami Ramdas, the divine name of Rama and begs, begs all of you not to forget the Divine name Rama. Whatever you do, wherever you are, be like Anjaneya, Maruthi, thinking of Rama and doing your actions in this world. At every stage, we face problems, today one problem, tomorrow another problem, the day after tomorrow another problem. And on account of facing these problems, often we get dejected, disappointed, psychologically*

*sick, if we don't remember the name of the Divine.*

*So this beggar will beg all of you, not to forget the Divine Name, Rama.*

*There are people who like to remember the Name of Siva.*

*It is equally good. There are people who like to remember the Name of Ganapathy, equally good. Whatever Name*

*you choose, whatever form you choose, give to this beggar what*



Yogi's first and last discourse in 1976

*he wants. Never forget the Divine. Live in the world and the problems will be there. If we remember the Divine Name, we are psychologically sound. We may feel a little of the problems. Even then, the intensity with which we feel, if we don't have faith in God, is much more than a man of faith, a man, who remembers the Name of Rama. So, this beggar is always begging, begging for food, begging for clothes, begging that you should compose songs on this beggar; build a house for me, buy a house for me, a cottage for*

*me, this thing, that thing, so many things. But this beggar will beg of you this also and you are always giving what this beggar has begged. So, this beggar begs, please don't forget the Name of God. This Divine Name has been always of great help to the world. You read Kabir, Tulsi, Sur, Appar Swami, Manickavasaga Swami, how they emphasized Namasivaya. Don't forget it, this is your heart, this is your soul, whether it be Om Namasivaya or Om Namo Narayanaya, whether Rama, Siva or Krishna, whatever name you choose, whatever form you choose, it doesn't matter. But remember the Lord with any Name, with any form your choice. Just as when there is heavy rainfall, we take an umbrella and go on doing our work in the factory, in the field, wherever we go holding the umbrella. But still we work, still we do our work. Similarly we have got so many problems all around. This Divine Name is just like an umbrella in the heavy rainfall. Catch hold of the Divine Name and go on doing your work in the world. This beggar begs of you and this beggar has received all he has begged of you. So, I think, none of you will shirk away, when this beggar begs of you, don't forget the Divine Name. This beggar prays to his Father to bless you all who have come here. My Lord Rama blesses you. My Father blesses you. Arunachaleshwara blesses you. It doesn't matter to me what Name it is. All the blessings of my Father for all of you. Well, that is the end. That is all."*

Then Yogi requested Dr. T.P.M. to talk and Dr. T.P.M. gave a wonderful talk about Yogi and his works. He also mentioned the episode of the songs of Parthasarathy. Later Yogi asked several devotees to write down what Dr. T.P.M. spoke on that day. After Dr. T.P.M., some other devotees also spoke. Yogi asked Sri Sivaramakrishna Iyer to describe the meaning of one particular song of Dr. T.P.M. and Sri Iyer elaborated the meaning of the song in a beautiful way.

In the year 1977, after Yogi Ramsuratkumar started living in the Sannathi Street House, whenever Dr. T.P.M. visited Yogi, he would keep Dr. T.P. his M. near him. Dr. T.P.M. also had a white beard and was in a white dress with an elderly look. The devotees who had visited Yogi for the first time would prostrate before Dr. T.P.M., thinking that he was the Yogi. Yogi Ramsuratkumar would place some fruits in the hand of Dr. T.P.M. to give to the devotees as prasadams. The devotees would accept the prasadams and go away. There would be no expression on the face of Dr. T.P.M. and Yogi would be in great joy and he would also touch Dr. T.P.M.'s feet with real reverence. Yogi would also request Dr. T.P.M. to write letters to the devotees of Yogi in response to the letters to their Guru Yogi Ramsuratkumar. When Dr. T.P.M. would

enquire what he should write, Yogi would reply that Father would guide Dr. T.P.M. and the latter would write letters on which Yogi should sign.

Dr. T.P.M. had once wanted to take a group photo with his family members at Tiruvannamalai with Yogi Ramsuratkumar. Yogi accepted the proposal. The photographer was called and the photo was taken. When the print came, Dr. T.P.M. gave it to Yogi, saying that this was not his family but Yogi's family. Yogi received the photo with tears in his eyes on seeing the love and trust of Dr. T.P.M. in him. Yogi got it framed and had it on the wall of his Sannathi street house.

Dr. T.P.M.'s youngest son had not been able to settle in life properly. He was not able to have a proper educational qualification and his way of thinking about life made his father Dr. T.P.M. worry. Dr. T.P.M. expressed his anxiety to Yogi about his youngest son's future. Yogi consoled him saying that the Supreme Father would look after his son. Yogi Ramsuratkumar arranged a few lakh of rupees from his devotees and deposited it in the bank, in the name of Dr. T.P.M.'s youngest son and allowed him to enjoy the interest every month and let the principal amount be a security for his children.

But after Dr. T.P.M.'s demise, his youngest son, gradually withdrew the deposit money to produce cine film, against the will of Yogi and finally lost every thing and struggled. Yogi Ramsuratkumar later said, ***"Dr. T.P.M. gave this beggar a work to correct his son. This beggar also tried. But somehow, Father did not allow this beggar to succeed in this work. What to do? Father's will!"***

Professor A.S. Gnanasambandham who became an ardent devotee of Yogi Ramsuratkumar and who brought Dr. T.P.M. to Yogi celebrated his 60<sup>th</sup> Birthday in front of Yogi Ramsuratkumar in the Sannathi Street House in the year 1977. That was the first function celebrated in that house. After that celebration he gradually had differences of opinion with the close devotees of Yogi. Yogi did not give much importance to this and treated his devotees as usual. The Professor, who was a non-Brahmin, could not move with Yogi as before. When Gnanagiri Ganeshan brought another great scholar Vakkesha Kalanidhi Ki.Va. Jagannathan to Yogi Ramsuratkumar, the Professor stopped coming to Yogi and accused Yogi and his devotees wildly. He also tried to influence Dr. T.P.M. not to visit Yogi again. Dr. T.P.M. listened patiently to his

student's complaints for some days but did not comment. He also stopped visiting Yogi for a few months in the year 1977-78.

In December 1978, during the Jayanthi of Yogi Ramsuratkumar, Dr. T.P.M. again visited Yogi at the Sannathi Street House. Yogi was at that time wearing a big Tulsi leaf garland and when he was informed that Dr. T.P.M. had arrived, he threw away the Tulsi Mala and ran to the gate to receive Dr. T.P.M. There were select devotees present at that time including Sri Ki.Va. Jagannathan. Yogi brought Dr. T.P.M. inside the house by holding his hand and made him sit near him. Sri Ki.Va. Jagannathan wrote hundreds of songs on Yogi and those have been printed into a book form. Yogi requested Dr. T.P.M. to release the book, which Dr. T.P.M. gracefully did with a short speech. Sri Ki.Va. Jagannathan thanked Dr. T.P.M. and he also gave a short speech before Yogi. After spending a few hours, Dr. T.P.M. took leave from Yogi and went to Madras to get himself admitted in the Adyar Cancer Institute, as he was affected by cancer. In a few months time he passed away with the remembrance of his Guru Yogi Ramsuratkumar. Yogi declared that Dr. T.P.M. had always been with his Father.



## 34. Sri Periasamy Thooran

**P**adma Bhushan Sri Periasamy Thuram, a very great Tamil Scholar, musician, composing lyrics on Gods according to Karmatic Music Tunes, a storyteller for the children and author of several books including a Tamil Dictionary was also brought to Yogi Ramsuratkumar by Gnanagiri Ganeshan, in the early months of 1976. During his first visit he was affected by paralysis but still he was very alert and conscious.

In the very first visit, Sri Thuram was attracted by the spiritual brilliance of Yogi Ramsuratkumar. He wondered seeing the waves of laughter of Yogi in total freedom, with no basic comforts but joy beyond the sky and peace and silence beneath the earth. He was able to feel his joy and peace enveloping the surroundings and gradually absorbing everything around him. He realized Yogi Ramsuratkumar was a great Yogi and the only way to get salvation was, by surrendering at his holy feet.

Sri Thuram composed songs on his Guru Yogi Ramsuratkumar. He composed 12 songs all about his Guru Yogi Ramsuratkumar. Sri Thuram, in spite of his failing health, wanted to visit his Guru frequently, which his friends in his Guru organized. Whenever he visited his Guru, Yogi Ramsuratkumar would shower his love and grace on this great devotee and would see his devotee realize his Father. In the Sannathi Street House, in the backyard, just opposite to the well, there was a room. After Yogi started living in the Sannathi street house in the year 1977, Yogi asked his assistant to get one camp cot, one chair, a set of bed covers and pillows for the use of Sri Thuram whenever he visited Yogi. After a tiresome journey from Madras to Tiruvannamalai, Yogi would talk with Sri Thuram for some time and then he would insist Sri Thuram to take

Sri Periyasamy Thooran



rest in the room where every thing was arranged. In due course the room was called as Thuran room.

In those days, Yogi asked the devotees to sing the songs of Sri Periasamy Thuran, repeatedly. Yogi liked those songs and loved to listen to those songs again and again. It was also his way of showering his grace by remembering his devotee and asking the other devotees to sing that particular devotee's songs.

Whenever Yogi received a letter from Sri Thuran, he would read it several times and would keep it in his hands for several days together. He would also give the letter to the devotees he liked, to read the letter again and again. In one such letter, Sri Periasamy Thuran remembered his visit to a Murugan Temple. He saw Murugan along with his consorts Valli and Devayani. In Valli's hand a parrot was standing, all the time looking at the divine face of Murugan. He wrote in that letter, like the parrot, which was the Jeevatma, always looking at the Paramatma, Yogi should also make him concentrate upon the Paramatma and merge with the Paramatma. With this prayer, he concluded the letter. When Yogi Ramsuratkumar asked Parthasarathy to go through the letter again and again, Parthasarathy got thrilled and was able to feel as if Yogi was doing something to Sri Periasamy Thuran.

In the year 1983, when the friends, Murugeshan, Parthasarathy and Sivasankaran were with their families with Yogi Ramsuratkumar for more than a week at Sannathi street house, Yogi expressed his desire to bring out Sri Periasamy Thuran's songs in the form of audio cassettes with the guidance of Sri Periasamy Thuran.

Murugeshan went to Madras and expressed Yogi's desire to Sri Periyasamy Thuran. Sri Periyasamy Thuran obliged Yogi's wish and chose the top class singers, Smt. T.K. Pattammal, Sri K.V. Narayanasamy, his wife Smt. Padma, his daughter Anuradha, Sri T.V. Sankaranarayanan and his wife Smt. Vijayalakshmi. Murugeshji arranged all the top class singers as per the wish of Sri Periyasamy Thuran and brought them to Sri Periyasamy Thuran. Sri Thuran distributed the songs among the singers and discussed the tunes with them.

Murugeshji took all the singers to Tiruvannamalai, to his Guru Yogi Ramsuratkumar who blessed all the singers. In October 1983, the three friends, Murugeshan, Parthasarathy and Sivasankaran with their families went to Madras and stayed there for more than a week. The recording of the songs had been done at Sangeetha Studio at

Madras in a professional way. The introduction speech in the cassette was given by Parthasarathy with the approval of Sri Periasamy Thuran. Smt. Rajakumari announced the songs and its ragas. The next week the cassettes were ready.

Murugeshan, Rajakumari Murugeshan and Parthasarathy went to Tiruvannamalai and handed over the cassettes to Yogi Ramsuratkumar. Yogi Ramsuratkumar asked Murugeshji to play the cassette before him. Murugeshji carried a cassette player with him and played the cassette before Yogi Ramsuratkumar. Yogi listened the whole 90 minutes with all attention. After he listened to the whole cassette, with tears in his eyes, Yogi thanked Murugeshji. Murugeshji worked for more than three months without a break at Madras to fix the artists, to take them to Sri Thuran and also take them to Yogi at Tiruvannamalai, fixing the studio and spending a lot of money and energy.

With the help of Parthasarathy, Yogi and Murugeshji planned how to distribute the cassettes to the devotees. Murugeshji took the responsibility to make the cassette reach almost all the devotees. Those songs of Periasamy Thuran were heart catching and for another six months Murugeshji was listening only to those songs and passed away. Sri Periasamy Thuran, knowing the demise of Murugeshji, consoled Smt. Rajakumari Murugeshan when she visited him after a year. Sri Thuran's songs on Yogi Ramsuratkumar became a great source of solace for her pained heart. Sri Thuran also passed away after a few years in total remembrance of his Guru Yogi Ramsuratkumar and later years Yogi used to say that Thuran was so near to His Father.



## 35. Sri Vakkeecha Kalanidhi Ki.Va. Jagannathan

Sri Gnanagiri Ganeshan, the industrialist, who was the instrument in bringing Dr. T.P.M. and several other scholarly people to Yogi Ramsuratkumar, also brought Vakkeecha Kalanidhi Ki.Va. Jagannathan in the latter part of the year 1976. Sri Ki.Va. Jagannathan was the chief editor of a famous Tamil Magazine Kalaimagal. He was a born poet. He recited the poems extempore without any break. There were only three poets in his period, who could recite Tamil songs in Venba Grammar on any subject, at any place, at any time. Sri Ki.Va. Jagannathan was top among them. He was also a very simple and devoted man. He had a great knowledge about the saints and their teachings and his wisdom on the scriptures and his presentation of the same in simple words attracted everybody.

It was Yogi Ramsuratkumar's laughter coming in waves after waves out of pure spiritual joy, that attracted Sri Ki.Va. Jagannathan.



Sri Ki.Va. Jagannathan with Yogi

The pure, divine and holistic vibrations, which engulfed the whole atmosphere, thrilled Sri Ki.Va. Jagannathan. He was spell bound. He could go into a state of trance whenever he was sitting in the presence of Yogi Ramsuratkumar. At that time the songs would flow from him in extempore. Yogi would ask the other people to write them down while Sri Ki.Va. Jagannathan was reciting the songs. But the people

found it very difficult to record the songs, as they were not able to cope up with the speed of the reciting of Sri Ki.Va. Jagannathan. In such a way, a lot of songs had been lost, as Sri Ki.Va. Jagannathan himself could not recollect the songs.

So, Yogi Ram Surat Kumar would be ready to receive Sri Ki.Va. Jagannathan with a tape recorder, whenever he received the message of his arrival. As soon as Sri Ki.Va. Jagannathan arrived, Yogi would arrange two of his devotees to assist him at Tiruvannamalai

and would also give them the assignment to record the songs of Sri Ki.Va. Jagannathan, when the latter would recite songs in extempore. Later they would write down the songs carefully and get them corrected from Sri Ki.Va. Jagannathan himself.

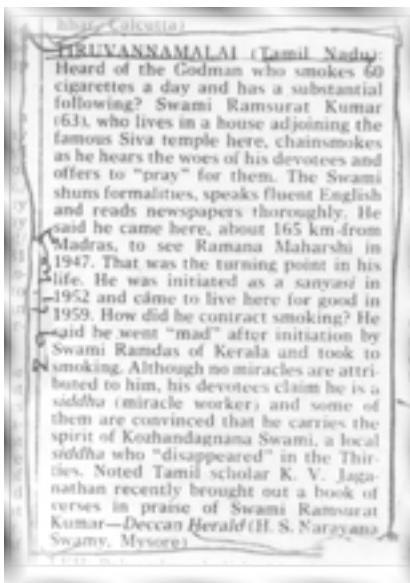
Whenever Sri Ki.Va. Jagannathan came to Yogi, Yogi would make him sit near him and would touch him with compassion. Yogi would become joyous whenever he saw his noble disciple and he would shower his grace. His sensitive and receptive disciple immediately would go into a trance. The whole atmosphere would be sanctified and everybody who assembled there would feel blissful joy. There Sri Ki.Va. Jagannathan would start reciting poems and the people who had been arranged to record, would immediately record the songs on the tape recorder which they kept ready. In that way, these people could record more than 1200 songs and all these songs had been printed in five booklets.

In the early part of the year 1981, the friends Murugeshan, Parthasarathy and Sivasankaran visited Yogi Ramsuratkumar along with their families. They were all lodged at the Sivakasi Nadar Chatram in Tiruvannamalai. Yogi also came there and was talking with the friends. Sri Ki.Va. Jagannathan suddenly came there to visit his Guru. Yogi received him with joy and introduced the friends to Sri Ki.Va. Jagannathan. Yogi Ramsuratkumar asked the friends to prostrate before Sri Ki.Va. Jagannathan and introduce their wives and children.

Then Yogi took the friends also along with Sri Ki.Va. Jagannathan to Sannathi Street House where he poured his grace upon his beloved devotee Ki.Va. Jagannathan. Again Sri Ki.Va. Jagannathan went into a trance and started reciting songs. The people who had been arranged by Yogi recorded the songs. After spending considerable time with Sri Ki.Va. Jagannathan, Yogi relieved him to go back to Madras and he, with the friends returned back to the chatram to be with the friends and their families for another one week.

In the same year 1982, a UNI reporter came to Sannathi Street House to have the darshan of Yogi Ramsuratkumar. When he came there, the devotees were chanting, "Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya". On seeing this, the reporter was astonished and asked Yogi why Yogi allowed the devotees to chant his name instead of chanting Gods' Names. Yogi told the reporter that he was very fond of listening to his own name. He also told the reporter that he wanted this name to be propagated.

Yogi asked the reporter whether he could help him to propagate this name through newspapers. The news reporter told Yogi that he should have some sensational information from him, and then alone could he give the material to the newspaper. Yogi did not respond but went on smoking continuously. On seeing Yogi smoking cigarettes, the reporter asked Yogi, how many cigarettes daily he would smoke. Yogi replied that he would never count but some friends would say that he would smoke more than ten packets per day. The reporter exclaimed that this was sensational news and he could make use of it. Yogi blessed him and relieved him by giving him a fruit as prasad.



A report on Yogi Ramsuratkumar in the "TIMES" magazine

the news about Yogi Ramsuratkumar in the "The Times" English weekly. He got suspicious that this saint might be his father in law. He immediately called his brother in law Sri Amitabh Kunwar who was living in Ranchi with his wife, children and mother over the phone and informed him about the news of Yogi Ramsuratkumar in the English Weekly. Sri Amitabh also bought the paper and went through the news about the saint and decided to investigate whether this Yogi was his father. He took leave from his office and went to Calcutta. He enquired from the Editor of the "The Times" weekly magazine about the news. He also explained his anxiousness about his missing father since 25 years. The Editor asked him to go to Madras

and meet Sri Ki.Va. Jagannathan who was a very popular and noble personality in the literature field. The Editor encouraged him to go to Sri Ki.Va. Jagannathan who alone could help him.

Sri Amitabh Kunwar came back to Ranchi. He discussed the issue with his mother and other family members. They all decided that first Sri Amitabh Kunwar should go to Madras and find out about Sri Ki.Va. Jagannathan and enquire from him whether this Yogi Ramsuratkumar was their Ram Surat Kunwar. Again Sri Amitabh took leave from his office and started for Madras. He boarded a train and reached Madras Central Station. There he enquired about Sri Ki.Va. Jagannathan. Somebody directed him to go to Mylapore Kapaleeshwara Temple from where he could get guidance. He went to the temple and enquired the address of Sri Ki.Va. Jagannathan from some devotees in the temple. While enquiring from the devotees with considerable struggle due to the language problem, a

Brahmin lady who was nearby saw him. She knew Hindi. She enquired from Sri Amitabh where he wanted to go. Sri Amitabh felt happy and informed her that he wanted to go to Sri Ki.Va. Jagannathan's house. The noble lady guided him to Sri Ki.Va. Jagannathan's house and then went to her house.

Sri Amitabh Kunwar knocked the door and somebody opened the door. He expressed his desire to see Sri Ki.Va. Jagannathan. He had been asked to sit and wait for some time. After a few minutes of waiting Sri Ki.Va. Jagannathan came and enquired of Sri Amitabh what he could do for him. With a great struggle, Sri Amitabh Kunwar explained the situation and showed the newspaper cutting. Sri Ki.Va. Jagannathan immediately understood the genuiness of Sri Amitabh Kunwar. He was able to feel the emotions of Sri Amitabh Kunwar. At the same time he wanted to know what Yogi Ramsuratkumar would like him to do. Finally he decided to get the guidance from Yogi Ramsuratkumar himself. He called his friend at Tiruvannamalai over the phone and explained the situation. He requested the friend to go to Yogi and tell Yogi everything and get his guidance about whether he should send Sri Amitabh Kunwar to Yogi Ramsuratkumar at Tiruvannamalai or not. He also



Sri Amitabh Kunwar - son of  
Ram Surat Kunwar

requested the friend to revert back over the phone as soon as possible. In the meantime Sri Ki.Va. Jagannathan requested Sri Amitabh Kunwar to wait for some time and offered him the breakfast.

The friend, to whom Sri Ki.Va. Jagannathan requested to report to Yogi Ramsuratkumar, went to Yogi Ramsuratkumar immediately and told him everything. Sri Ki.Va. Jagannathan wanted him to inform Yogi. Yogi Ramsuratkumar listened to him patiently and asked him to inform Sri Ki.Va. Jagannathan to guide Sri Amitabh Kunwar to Yogi Ramsuratkumar at Tiruvannamalai, giving him the detailed address of Yogi Ramsuratkumar. The friend immediately informed the message to Sri Ki.Va. Jagannathan over the phone. Sri Ki.Va. Jagannathan wrote down the clear address of Yogi Ramsuratkumar and arranged a man to accompany Sri Amitabh Kunwar up to the Central Bus Stand to help him to board the correct Bus to Tiruvannamalai.

On 1982 May 26<sup>th</sup>, the son, Sri Amitabh Kunwar, after a gap of 25 years, with heavy anxiety in his heart, knocked the door of the Sannathi Street House. Within seconds a small boy came and enquired about Sri Amitabh Kunwar. Amitabh found it difficult to converse with the boy and so he wrote his name in a paper and asked the boy to give it to Yogi. As soon as Yogi saw the paper, Yogi asked the boy to bring Amitabh inside.

Sri Amitabh last saw his father at Dahiya in the year 1958. He entered into the house. Now he could see Yogi Ramsuratkumar, his father. He was staring at Yogi Ramsuratkumar. Yogi asked him what his name was. Amitabh was disappointed that his father was not able to recognize him. He told him that his name was Amitabh Kunwar and his mother's was Ramranjani Devi. Yogi paused for a while. Yogi asked him to sit in front of him. Yogi started smoking. Yogi did not express any emotions and smoked continuously. Then Yogi asked what Amitabh was doing. Amitabh replied that he was working in the Bihar Government Public Health Engineering Department. Yogi asked him whether Amitabh was married. Amitabh replied that he was the father of two children. Yogi asked for the name of Amitabh's wife to which he said Rekha Kumari.

Amitabh did not know what to do and what to talk. All his anxiety and expectations reached a stage of naught. There was a deep silence for a long time. Suddenly Yogi enquired of Amitabh about Sri Ramakanth Rai, Amitabh's maternal Uncle (His Mother's Younger Brother). Amitabh replied that he was all right and living in Musaffarpur. Then there was a long silence again and Yogi was all

the time smoking. After some time Amitabh did not know what to do and what to talk. A sort of fear engulfed his being. He mustered courage to tell his father that all the family members wanted to see their beloved Ram Surat Kunwar. Yogi told him that if they wanted to see the beggar, they could come.

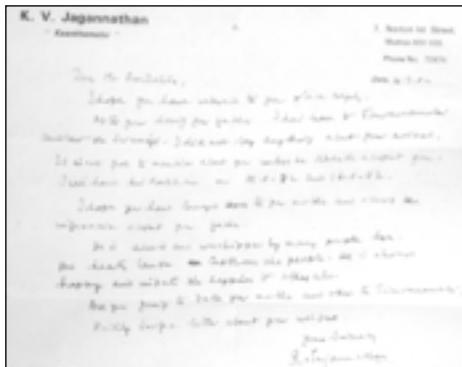
Yogi asked Amitabh whether he wanted to stay for the night or he wanted to go back to Madras. Amitabh could not hide his disappointment and pain. Tears rolled down his cheeks. He was baffled to see the situation - that after 25 years the son came to see his father, traveling more than 2000 kms, only to be asked within hours whether he wanted to stay or go. His father did not converse in their mother tongue Hindi and talked only in English. He said to Yogi that he wanted to return back to Madras. Yogi gave him some fruits as prasad and also gave the Truman Caylor Wadlington's Book "Yogi Ramsuratkumar, The Godchild", writing in the inner page "My blessings to Amitabha" and signed in Hindi with the town's name Tiruvannamalai, putting OM in Sanskrit on the top of the blessings. He saw his son off at 8 p.m. Amitabh was with his father for just two hours after a gap of 25 years. The meeting was also not of a father and a son or of any relationship. The state of his father was beyond his comprehension and this made him confused and depressed which was so natural for any normal human being.

He went back to his place and told his mother that Yogi Ramsuratkumar was Ram Surat Kunwar. He narrated his experiences to his family members. They all wanted to see their beloved, but still they had a fear on listening to the experiences of Sri Amitabh Kunwar.

Sri Amitabh Kunwar during his return journey visited Sri Ki.Va. Jagannathan at Madras and expressed his happiness as he was able to see his father after 25 years but at the same time he also expressed disappointment on seeing the indifferent attitude of his father. Sri Ki.Va. Jagannathan consoled him and tried to explain the nature of the saints.

Sri Amitabh Kunwar went back to his place. Sri Ki.Va. Jagannathan could not get any message from him. He wrote a letter to Sri Amitabh on 4/7/1982 enquiring whether he had informed his mother and other relatives. He also attempted to reveal Yogi's greatness in that letter mentioning his laughter, his happiness and how the people worshipped him. He also enquired in the letter whether he would take his mother to Tiruvannamalai to see his father again.

Sri Amitabh received this letter and told his mother about the letter. The letter triggered the desire in his mother's heart to go to Tiruvannamalai to see her husband at least once in her lifetime. Before she got the letter from Sri Ki.Va. Jagannahan, she had a fear that her husband might not recognize her and her children and so she hesitated to go to Tiruvannamalai to see her husband.



Sri Ki.Va. Jagannathan's letter  
to Amitabh Kunwar

Kanthi Devi, Smt. Yashodara, (the eldest daughter of Yogi), Smt. Beena, (the youngest daughter of Yogi), her husband, Sri Gorak Dixit, their son, Murari alais Manish, Smt. Rekha Kumari, (the daughter-in-law of Yogi), her daughter Bharathi and her son Ashudosh formed the group and started to Tiruvannamalai to visit Yogi Ramsuratkumar in September 1982, intimating him in advance through a postal letter.

The reunion of the family after a long 25 years happened through Sri Ki.Va. Jagannathan. When Sri Ki.Va. Jagannathan happened to know that Yogi had been a family man and had renounced everything for the sake of his Father, for God Realization, his devotion and reverence on Yogi increased. Yogi also poured his abundant grace and saw his beloved devotee reached the spiritual destination before his physical end. One could very easily understand the state of Sri Ki.Va. Jagannathan, on going through his songs on Yogi Ramsuratkumar, his Guru.

The great scholars Dr. T.P.M., Sri Periyasamy Thuran and Sri Ki.Va. Jagannathan were in the advanced state, even before they came to Yogi Ramsuratkumar and had some blocks, which prevented them from entering into the sphere of pure Godhood or God Realization. Yogi Ramsuratkumar brought them into his fold in mysterious ways, removed the blocks without their knowledge and made them reach their goal with his abundant grace.

But after she received the letter from Sri Ki.Va. Jagannathan, she thought that she should have fear and expectation to see a saintly person. She informed her decision to her son and her son arranged for his mother's visit to Tiruvannamalai with the daughters and close relatives during the Navaratri Holidays. Smt. Ramranjini Devi, (Yogi's wife) her younger brother Sri Ramakanth Rai, his wife Smt.

## 36. Seeing The Family After 25 Years

The family members of Yogi Ramsuratkumar reached Tiruvannamalai. Yogi received their letter earlier and arranged rooms in the Annamalaiar Temple Devasthanam Chatram through some friends. The family members found the house where Yogi lived. Sri Gorak Dixit, the son in law knocked the door. Yogi himself came out opening the big wooden door.

He came near the grill gate of the verandah and stood for some time. The whole family was staring at him. He slowly opened the door and invited the family members to come inside the house. He again locked the grill gate and took all the people inside the house. He stood in his seat and asked the people to sit, the ladies on his left side and the gents on the right side.



Smt. Ram Ranjini Devi -  
wife of Ram Surat Kunwar

Slowly the emotions emerged from Smt. Ramranjini Devi, Yogi's wife. She got up and went near him and fell down at his feet, caught hold of his feet, and cried. The whole atmosphere was charged with thrilling, emotional as well as divine vibrations. Tears were rolling down the cheeks of Yogi Ramsuratkumar. He was just standing there like a rock but a melting one. The pure and divine love of Ramranjini Devi melted this great rock. There were no words being used. There was only a crying sound coming out from everybody sitting there. More than half an hour passed in this emotional outlet.

Yogi asked Smt. Ramranjini Devi to sit in her seat. Then Yogi enquired about the people assembled there. He was able to recognize Sri Ramakanth Rai and his wife but all others had to introduce themselves to Yogi. Yogi's daughters Yasodhara and Beena, when they introduced themselves, could not control themselves and again they cried. Beena introduced her husband Sri Gorak Dixit and their only son Murari. Smt. Ramranjini Devi introduced her daughter in law, Sri Amitabh Kunwar's wife, Rekha Kumari, her daughter Bharathi and son Ashudosh to Yogi. Yogi asked his assistant to bring milk for everybody. The milk came. Yogi himself served the milk to everybody. After they

took the milk, Yogi asked the assistant to give back the empty vessels to the hotel. Then Yogi took his people to the chatram where he had arranged rooms for them.

Yogi Ramsuratkumar had not run away from the family out of frustration , disappointment or hatred against the family or due to any other mundane problems. He had immense love for his family. He loved his wife and children. Like any other intimate husband and wife, they had also their own moments of time of joy and sharing. After the small bird's death event happened there happened the inner transformation. It was constantly kindled by Sri Kapadia Baba. He was directed to Kashi Vishwanath Temple. There again something happened to Yogi, which indicated to him the purpose, the mission of his life. But that indication was so feeble, Yogi could not hear it properly. But still the affection was there. It was not easy to understand. So when the parents arranged for the marriage, he had to run away. He was from the beginning under the grip of his future Masters who wanted to shape him to the need of his divine mission.

Again he was attracted by Ramranjini Devi and married her. Within a few years, the aspiration for God, The Truth, burnt him unbearably and he had to run away in search of the Guru. Meanwhile the children were born. He loved his children. throughout his life, he never hated anybody. But, the uncertainty of the life, the illusion of desires and most, the quest of God, and Truth, detached him from the family from time to time. He could not resist it. It came so naturally to him. His being was like a pendulum oscillating between the family and God.

Finally God's powerful force through the Masters plucked him once and for all from the family and replanted him in the divinity. He had to pay the price for it. He had to be killed by the Masters. Yes, the Masters killed him. And, lo, there came the Lord in his full splendor in that beautiful form YOGI RAMSURATKUMAR. From that period, he loved all. There was no partiality for him. He was able to see his Father everywhere and in everybody.

When his wife and children came, he was able to see their sorrows, the sufferings they went through for more than 25 years. His heart, out of compassion shared their sufferings. He wept with them. He laughed with them. He played with them. For the whole five days he was with them. The family initially thought that they got back their family leader. But in another few days, they were able to see the fire

of total renunciation in Yogi Ramsuratkumar who loved them like he loved any other suffering devotee. That baffled them.

The next four days Yogi Ramsuratkumar spent time with the family members. He took them to the Arunachaleshwara Temple. He also took them to Ramanashram. He asked the family members to go around the hill one day and to climb up the hill to see Skanthashram where Ramana Maharishi lived for some time. Yogi also gifted his grand daughter Bharathi, daughter of Sri Amitabh Kunwar, who was then three years old, a beautiful fancy necklace and her younger brother a small toy which produced sound.

The fifth day the friends Murugeshan, Parthasarathy and Sivasankaran with their families came to Yogi Ramsuratkumar. They reached Yogi Ramsuratkumar in the noon around 1 o'clock. Soon the family arrived. Yogi himself went to the gate when he heard the knocking and brought the family inside. Yogi asked the family members to sit. As there were already the friends and their family members sitting, they could not manage to sit as per the discipline and wish of Yogi. Yogi had to tell them where to sit and where not to sit. Then Sri Gorak Dixit told that his son Murari was not well, he had fever. Yogi asked Murari to come near him. Murari was then hardly seven years old. With great hesitation, he went near Yogi. Yogi put him on his lap and fondled him, saying, "Long live Murari, long, long live Murari." After some time he allowed Murari to go to his mother.

Yogi Ramsuratkumar asked Sri Ramakanth Rai about their program. Sri Ramakanth Rai told Yogi that they would go to Madurai, then Rameshwaram and they were to start from Tiruvannamalai the same evening. The conversation was in Hindi.

Suddenly from the ladies side a feeble voice interfered. It was Smt. Ramranjini Devi. She requested her brother to find a rented house for her at Tiruvannamalai so that she could live near her husband, and cook something for him, see him at least once a day and would pass her rest of the life at his feet.

Yogi paused for a few moments. He became very serious. He addressed Sri Gorak Dixit and Sri Ramakanth Rai in English, "*After 25 long years you people wanted to see this mad beggar and this beggar gave you the permission. This is the same old mad beggar you had seen earlier. If you think this beggar is closely related to you people, then my Father will*

*look after you, my Father will bless you. But do not try to make a scene here. You have come here to see this beggar and you have seen this beggar. Now you should all go back to your place. My Father will look after you. From this side (pointing to Smt. Ramranjini Devi) this beggar heard something. “Don’t do that. You should all go back.”*

Yogi’s voice was firm and the whole family were shocked. Till the day before Yogi was cordial and loving, but suddenly he became so harsh. They could not understand. They were not able to discuss among themselves before Yogi. Yogi allowed them freedom for the past four days and this new facet of Yogi they never expected and could not digest. And they also could not muster the courage to argue with Yogi.

Yogi suddenly turned to Murugeshan and said, “*Murugesji, my king, these people are from this beggar’s family. If you want to know anything about this beggar’s past life, you can ask them.*” Murugeshan immediately responded that it would be enough for him to know about the present Yogi.

Yogi was about to relieve his family and Murugeshan intervened, saying, “Swami we should give something to them.” Yogi immediately asked Murugeshan what should be offered. At that time only a fruit juice bottle was there and Murugeshan handed over the fruit juice bottle to Yogi. Yogi gave the same to the family as Prasad.

The family with great hesitation and confusion left the place. They were standing in the street corner for sometime and discussing. In the morning everything was well and in the afternoon they were in total confusion and not able to decide what to do. Yogi asked Parthasarathy to sit on the staircase of the house and watch what the family members were doing. The family members were standing on the street corner for more than half an hour. Still they were unable to decide. Every five minutes Yogi would ask Parthasarathy what the family members were doing. Parthasarathy would say that they were standing in the street corner. Finally Yogi said, “*My Father will look after them. Let us not worry about them. You come inside Parthasarathy.*” The family members finally understood the state of Yogi and his total renunciation. They decided to proceed as per the plan but took Smt. Ramranjini Devi also with them.

Smt. Ramranjini Devi was born in a rich family. Her life was full of sacrifice. Her marriage happened with a person full of love and

knowledge in 22/7/1938. She was proud of her husband, seeing his wisdom, seeing his absolute love and care, seeing his melting heart for all the needy people and his seeking God in such an intense sadhana. He was different she felt. But she never thought that she would miss him.

When her husband progressed in his field to the level of the Head Master in the Government High School, at the small town, Navalgad, she felt happy and proud. When the people of the town talked high of her husband, oh, it was heaven for her to be with her husband. With a God like husband and angel like children, Smt. Ramranjini Devi felt she was the queen of the whole earth.

After the powerful initiation of Papa Ramdas to her husband, the life was shattered and in a short time the life she had been enjoying became a lost dream. She could not believe the behavior of her husband who wandered like a mad man. She tried to correct her husband. But she could not do it. She wanted to follow her husband with her children as she thought he could change himself and come to normality. But again she failed.

Now she had to look after the children. She had to equip herself. She equipped herself with further training and education. She worked in several places as a Bala Savika. With every available resource, she gave her children a good education and got them married. She had a wonderful relationship with her daughter in law, Smt. Rekha Kumari who was more than a daughter to her. After her retirement she was living with her daughter in law.

After her visit to Yogi in the year 1982, she thought she could live the rest of her life with her husband. But her husband denied her the permission. She accepted the verdict of her husband without any protest. She came to see him again with her daughters. Finally she saw him in the year 2000. When Yogi was alarmingly sick and bed ridden for more than



Smt. Ram Ranjani Devi performed 16th day Pooja for Yogi Ramsuratkumar at Ranchi

two months, the ashram administration people did not care to inform her. She performed the sixteenth day poojas at her place in Ranchi.

She came to Tiruvannamalai to have the darshan of her husband's samadhi and the Sannathi Street House where her husband lived for more than 18 years. She was not allowed to go near her husband's samadhi, due to several rituals. But the same rituals permitted the managing trustee to do even the abishekam for the samadhi!

It was a painful sight to see this great noble lady, not even permitted to cry over the samadhi of her husband. From 1952 to 2004, 52 years of lonely life, finally came to a peaceful end in 25/12/2004 around 7 o'clock before her son, daughter-in-law and her grand children at Ranchi. She was 83. She was able to predict that her end was quickly approaching and asked her purohit to be available for another few days because his services might be needed. She remembered one of the confident devotees of Yogi Ramsuratkumar, Sri Sakthivel, in her last moments. But he could reach Ranchi only the next day. Sri Sakthivel attended the funeral on behalf of the devotees of Yogi Ramsuratkumar.

Actually Sri Sakthivel wanted to go to Rishikesh to spend his holidays. But somehow Dr. Kumaresan, a great grand son of Sri Subbaiah Nadar, a good devotee of Yogi Ramsuratkumar, who had known that Smt. Ramranjini Devi was not well, requested him to go to Ranchi to see her instead of going to Rishikesh. Sri Sakthivel at the last minute cancelled his Rishikesh program, went to Ranchi and got the privilege to attend the final rites of Smt. Ram Ranjini Devi.



## 37. Sri Murugeshan

Smt. Thayammal was the eldest daughter and Smt. Shenbagammal was the youngest daughter of Sri Subbaiah Nadar and Smt. Annammal. All the five daughters of Sri Subbaiah Nadar were highly devoted to Lord Siva and without feeding a Sadhu, Smt. Thayammal, particularly, would not take her food. She had been married to one Sri Sinnamani Nadar. He was the founder of Tamilnad Mercantile Bank Ltd., Tuticorin Spinning Mills Ltd., and several other industries. His only son Sri Ganeshan was married to Padmavathy of Sivakasi. Sri Ganeshan was more interested in public activities and so Sri Sinnamani Nadar

trained his eldest grand son, Sri Murugeshan to look after the business empire he created. Murugeshji also learned sincerely from his grandfather. He had three younger brothers, one elder sister and two younger sisters. They all lived in a big house at Tuticorin. After the demise of Sri Sinnamani Nadar, Murugeshji had to look after the mill and other family industries. He also got married with one Rajakumari of the same town Tuticorin. After the demise of Sri Sinnamani Nadar, Smt. Thayammal shifted to a small house and lived alone all the time remembering Lord Siva till her end.

In the early days Murugeshji had his own way of life and he never cared about anything and anybody. After a few years of married life, both Murugeshji and Rajakumari craved for a child. Their family God was Lord Muruga of Thiruchendur. They did Sasti Vratham for six days, not eating anything, staying in the temple complex at Thiruchendur. They did this Vratham for another few years and they got a son. They named the son "Sinnamani", as Murugeshji had great love and regard for his grandfather. Within another few years, the couple got, Meena, the daughter and Senthil, another son. The life of Murugeshji was in a very happy atmosphere.



Murugeshji and his family with  
Yogi Ramsuratkumar

Murugeshji's mother had a great liking for Sri Ramakrishna and Sri Saradha Devi. She made Murugeshji have his schooling at a Ramakrishna Mission School at Thirupparaithurai conducted by Sri Sidhavananda Swami. The Swamigal was full of compassion and a strict disciplinarian. Even though Murugeshji did not like the atmosphere, he had to continue his education there, as his parents were particular that he should have his schooling in that school as they had a great reverence in Sri Sidhavananda Swami. The experiences he gathered at the school helped him later. So, he admitted his two children Sinnamani and Senthil in Ramakrishna School at Madras, even though the children protested.

In the year 1975, Murugeshji got bored with life. He went through the life of Sri Ramakrishna and Vivekananda. He also had gone through some scriptures. In everything he could see the mention of the GURU. He too wanted to have a Guru. How to have a Guru? He was searching for a Guru. Whenever he would find time, he would go out in search of the Guru. He would go to the popular saints, Mutts. He could not get the satisfaction. He searched for his Guru in the holy places in the pilgrimage places.

In the year 1976, May 30th, he visited Tiruvannamalai, along with his Christian friend. He knew from his grand mother that her father came Tiruvannamalai, lived his final years as a sannyasi and died at Tiruvannamalai. His samadhi was also at Tiruvannamalai. He wanted to visit the samadhi of his great grand father Sri Subbiah Nadar. He went to the Samadhi and paid his homage. He also visited the famous Lord Arunachala Temple and there he enquired whether he could see any saintly person at Tiruvannamalai. Somebody told him about one "Visiri Samiyar" who would sit in the evening at the Theradi Mandapam and at night he would sleep at the corridor of a vessel shop, near the Mandapam. Murugeshji kept in his mind the exact place where he could meet the "Visiri Samiyar". He then went to Ramnashram and went back to the Lodge to take rest. In the evening he came to the Theradi Mandapam.

Murugeshji had purchased some flowers to offer the "Visiri Samiyar". When he approached the Theradi Mandapam, he could hear a loud laughter. So far he never had heard such laughter loaded with full of joy. He could see the "Visiri Samiyar" sitting up in the Mandapam, leaning on the stair case wall, looking at him. Murugeshji hesitated for a moment. He could see something different in the form of this "Visiri Samiyar", which attracted him. He had, so far, been not

attracted by any other saints either popular or unpopular, like this “Visiri Samiyar”. He moved forward towards the Samiyar. He placed the flowers at the feet of the Samiyar and prostrated before him. “Visiri Samiyar” caught hold of his hand and asked him to sit before him. The “Visiri Samiyar” seemed to be very strange. His dress was dirty and he was neither a Sanniyasi nor a sadhu but looked like a beggar. The Samiyar, surrounded by his men who were also in dirty dresses, were full of divine energy and attracted Murugeshji. There were several big gunny bundles nearby the Samiyar. It was a strange assembly of apparent vagabonds but it attracted spiritually inclined souls. The Samiyar talked in chaste English, his laughter, his joy was contagious and Murugeshji could feel at home in his presence.

The “Visiri Samiyar” enquired of his name and where he came from. Murugeshji replied. He again enquired how Murugeshji knew him. Murugeshji said that he learnt about him at the Temple. Yogi laughed with great joy and said, ***“My Father has sent you here!”*** There were other devotees too. The “Visiri Samiyar” was talking to the other devotees for a long time. Murugeshji with his friend was sitting there for a long time. Murugeshji could feel his mind become calm and serene in the presence of the “Samiyar”. He was silently waiting and sitting patiently in front of the Samiyar.

After 10.30 in the night, the whole group moved to the corridor of the vessel shop. The attendants shifted the gunny bundles to the shop. A mat was spread on the raised platform in the corridor of the shop. The Samiyar settled there. The attendants were sitting on the left side of the Samiyar. On the right side Murugeshji and his friend were sitting. The other devotees had already left.

The Samiyar asked Murugeshji whether he knew the name of that beggar, pointing to himself. Murugeshji said no. The Samiyar slowly and seriously said, ***“This beggar’s name is Yogi Ramsuratkumar. Will you say this name?”*** Murugeshji said, “Yogi Ramsuratkumar”. Yogi repeated his name again. Murugeshji also repeated. For the third time Yogi repeated and Murugeshji followed. At the very first meeting the initiation process was completed between the Guru and disciple. This powerful initiation started doing its magic in Murugeshji’s life hereafter and it saw Murugeshji reach his goal safely. After this Yogi told Murugeshji, ***“Now you can go, my friend. This beggar leaves you.”*** Murugeshji immediately started from there, vacated the lodge and came back to Tuticorin directly. The long search for a Guru ended with a happy note for Murugeshji because he had such a privilege to have a Spiritual Master.

After Murugesji reached his place Tuticorin, he could not forget the Samiyar at Tiruvannamalai, Yogi Ramsuratkumar. The name Yogi Ramsuratkumar came into his mind again and again and he found he liked pronouncing the Samiyar's name and remembering his meeting with him. He wanted to see Yogi again.

On the next weekend, along with the Christian friend, he again went to Tiruvannamalai to see Yogi. He reached Tiruvannamalai in the early morning. He finished his morning ablutions and reached the vessel shop to see Yogi there. But Yogi left the place already. Murugesji enquired from the people there where the Samiyar might have gone. The people there told him that during the daytime the Samiyar would stay beneath a Punnai tree, behind the Railway Station. Murugesji set out in search of his Guru. He reached the Railway Station and enquired there. The people there pointed to the exact place where Yogi was sitting. Murugesji ran towards the place where his Guru was sitting.

It was a big Punnai Tree, standing majestically in the center of an agriculture farmland. Manicka Gounder and his wife Rajammal looked after the farmland. The couple were hard working and also kind hearted. The couple not only looked after the farmland but also Yogi Ramsuratkumar and his assistants by giving them food whenever they could not get any food.

Under the shadow of the Punnai Tree, upon a mat, Yogi Ramsuratkumar was sitting and his assistants, Perumal, George, Durai and Jagannathan were standing to his left, singing, "Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya". Murugesji reached the Punnai Tree with his friend. He prostrated before Yogi Ramsuratkumar. Yogi patted his back and said "**Rama, Rama**". Yogi asked Murugesji to sit on the mat in front of Yogi. Murugesji obliged. Yogi enquired about the friend who had accompanied Murugesji. Yogi asked the friend also to sit. Yogi enquired what Murugesji was doing. Murugesji gave his visiting card. Yogi took the visiting card and looked at it for a long time.

"*So, you are a Managing Director of a Spinning Mill*", Yogi said. "*What can this beggar do for you my friend*", Yogi enquired. Murugesji did not answer. Actually, he did not know what to answer. He was silent. Yogi was waiting for his disciple's reply. He picked up a cigarette and lighted it. He smoked deeply and looked at Murugesji intensely.

Murugeshji wanted to answer but he could not express his thoughts in words.

Yogi asked him where he had gotten his school education. Murugeshji said that he had his schooling at Thirupparaithurai under the guidance of Swami Sidhbhanandha. Yogi became delighted and said, "*Oh, you got the opportunity to have the association of the great disciple of the direct disciple of Ramakrishna Paramahamsha! You are really blessed*". Yogi told how the Swami served his Father by translating the Bhagavad Gita into Tamil and also told that he was the reason it reached almost all the Hindu homes in Tamilnadu.

Yogi enquired about Murugeshji's family. Murugeshji replied that his parents were Sri Ganesha Nadar and Smt. Padmavathi and his grand parents were Sri Sinnamani Nadar and Thayammal. He also said that his grandmother Thayammal's father was Sri Subbaiah Nadar who had renounced and come to Tiruvannamalai to attain Godhood. Yogi expressed his joy in knowing that Murugeshji was the great grandson of Sri Subbaiah Nadar. He enquired whether he knew Smt. Shenbagammal and her children. Murugeshji replied that they were his relatives.

Yogi Ramsuratkumar asked Murugeshji how he could find him. Murugeshji said that since a few months his mind was restless. He went through the teachings of several saints' books. All the saints were insisting on the necessity of the Guru who could guide one into Divinity. So he searched for a Guru. He went to several places and met several popular and unpopular saints and sadhus but his mind could not accept anyone as his Guru. Finally he went to Puttaparthi to see Sri Saibaba and meet him. There also his mind did not accept Sri Saibaba as his Guru. Suddenly he remembered his great Grandfather Sri Subbaiah Nadar and wanted to see his Samadhi at Tiruvannamalai. So he reached Tiruvannamalai and saw the samadhi of Sri Subbaiah Nadar. Then he enquired of people whether he could meet any saint at Tiruvannamalai. He got the direction to go towards Yogi Ramsuratkumar.

Yogi listened to the tale of Murugeshji and told him that Murugeshji got the transformation in the presence of Puttaparthi Sri Saibaba and the latter had sent him to Yogi. Murugeshji said "Swami I could not feel anything there. But when I reach here, to your feet, I felt, I got the transformation." Yogi laughed with joy and replied, "*No Murugeshji, you got your transformation from Saibaba and have been directed to this beggar by Sri Saibaba.*" At that time the dog Saibaba came running from nowhere and Yogi addressed Saibaba, "Saibaba, see, who

have come here!" Yogi was laughing and laughing and Murugeshji became shy and blushed.

Yogi enquired of Murugeshji, how the mill was running. Murugeshji said that the mill was in a bad shape and like any other industries, it had its ups and downs. Yogi became very serious and paused for a few minutes. Then he enquired about the town Tuticorin and the famous Lord Siva Temple there. Yogi also remembered that Tuticorin had one more name and Murugeshji said that Tuticorin was earlier called Thirumanthiram Nagar. Yogi also said that there should be a lot of Peepul Trees at Tuticorin. Murugeshji was wondering how Yogi knew that. He enquired of Yogi whether he had visited Tuticorin. Yogi replied that once he had visited Tuticorin and went to the Siva Temple there. He said that he visited Tuticorin when he returned back from Swamithoppu, the place of Muthukutty Swamigal. Murugeshji was wondering how deep was the knowledge of Yogi about the places of saints and sages of India. Yogi then expressed his desire to see Murugeshji's family. Murugeshji said that he would bring his family when he would visit Yogi next time.

After the enquiry about the business, place and family of Murugeshji, Yogi Ramsuratkumar talked about Muthukutty Swamigal and his service to the Nadar community people. He also told Murugeshji about the book of Akilathirattu which was narrated by Muthukutty Swamigal, in the dream of a devotee. Yogi explained about the book to Murugeshji repeatedly and Murugeshji got a passion to go through the book.

Yogi was also saying about one saint from Punjab, Swami Rama Tirtha. Yogi told Murugeshji that Swami Rama Tirtha was the contemporary of Swami Vivekanandha. Swami Vivekanandha presented one pocket watch to Swami Rama Tirtha and the watch would always show 1 o'clock, indicating there was only one. Yogi also told Murugeshji that Swami Rama Tirtha was a Mathematics professor and renounced his life, did severe penance, chanting Om, got realized and preached to the people about life and God. He also went to the United States of America and gave lectures there. All his lectures were compiled later by his disciples in six volumes under the heading "In Woods of God Realization". Yogi requested Murugeshji to go through the books of Swami Rama Tirtha and told him to locate the address at Lucknow from where he could get the books. The way Yogi presented Swami Rama Tirtha and his book made Murugeshji have the desire to procure the books immediately and go through it.

Murugeshji asked Yogi whether Swami Rama Tirtha was his Guru. Yogi said that Swami Rama Tirtha passed away in the year 1906, but he helped Yogi to get his Guru. Murugeshji again asked about the Guru of Yogi. Yogi became very serious and said, *"This beggar has three Fathers. Ramana Maharishi, Sri Aurobindo and Swami Ramdas. Ramana kindled, Aurobindo did a little more and my Father Swami Ramdas completed the process. My Father Swami Ramdas wanted this beggar to chant Ram Nam all the 24 hours but this beggar is just whiling away the time by smoking, eating and talking. But still my Father Swami Ramdas loves this beggar and protects this beggar."*

When Yogi Ramsuratkumar talked about his Guru, his face and his entire being changed into a charged seriousness which affected the gatherings around him. A divine spiritual vibration occupied the whole atmosphere and destroyed all the other apparent existence consisting of Time, Space and Causation. The radiation from Yogi changed people and created an appetite, longing for God. Murugeshji felt that at last he could find his real GURU. He became joyous and saluted his Guru with a reverential prostration. Yogi patted him on his back and allowed him to return back to Tuticorin.

As soon as Murugeshji reached Tuticorin, he enquired through his North Indian business clients about Swami Rama Tirtha and got the books of Swami Rama Tirtha. He also personally went to Swamithoppu with his wife and children to visit the famous Muthukutty Swamigal Temple and got the book Akilathirattu. He also got information about Anandashram of Swami Ramdas at Kanhangod in Kerala. He carefully and deeply went through the books "In Woods of God Realization".

The works of Swami Rama Tirtha absorbed him totally. Thereafter he would talk and quote only about Swami Rama Tirtha. He felt as if he was possessed by Divinity. His pattern of life changed. His vision of life became more realistic and he could perceive the secrets of Maya, the illusion. After he went through the works of Muthukutty Swamigal, he got the conviction that Muthukutty Swamigal had come again in the form of Yogi Ramsuratkumar. He visited again his Guru with his wife and children and introduced them to his Guru. He said to his Guru that the family belonged to Yogi Ramsuratkumar.

Murugeshji was then 37 years old. Papa Ramdas also renounced the world at the age of 37 and he was also a Spinning Master by profession. Murugeshji was also a spinning master with academic qualification.

These resemblances also thrilled and induced Murugeshji to travel in the Divine Path. Murugeshji spent a few days with his Guru along with his family at Tiruvannamalai. Yogi Ramsuratkumar became very near and dear to the children also. In due course Yogi called Murugeshji as his “King”, Rajakumari, Murugeshji’s wife as his “Queen” and the children as his “Prince and Princess”. Yogi showered his love, affection and attention on this family and the author had never seen such love and attention by Yogi for anybody else.

Murugeshji got the conviction that everything happened by the will of God, Guru. For him God was Guru. He had the faith that his Guru had accepted him totally and he had nothing to worry. At that time the mill was in a very bad shape financially. Yogi requested Murugeshji to appoint the son of Sri Manicka Gounder in the mill as an office assistant. Murugeshji without any hesitation, immediately appointed Thirugnanam in the Spinning Mill. Within a few months, a boom period started for the spinning mill and within a very short time the mill became very strong and healthy financially.

Again within a short time Yogi requested Murugeshji to appoint Sri Manicka Gounder’s other son in the mill and Murugeshji appointed the boy Pitchandi in the mill, as office assistant. In a very short time the mill went to the height of all time records of profits. But Murugeshji was as usual calm, serene and majestically living with his Guru, all the time remembering him.

In the year 1976, Murugeshji frequently visited his Guru. His Guru prescribed him with various saints’ lives and teachings. Murugeshji went through the same. Naradha Bakthi Sutra, Avadhootha Geetha, Bhagavad Geetha and still more scriptures and Vedantic teachings of various saints, he went through. He always was contemplating the conversation he had with his Guru and whenever he got the opportunity to interact with the other devotees of Yogi Ramsuratkumar, he would talk hours together glorifying his Guru’s highest spiritual state, wisdom and compassion.

The devotees would be spell bound on listening to Murugeshji. The family members of Murugeshji were astonished on seeing the magnificent change in Murugeshji. He poured his love and affection on all his family members equally. His respect towards his father turned into a sort of reverence. His love for his children made them extremely happy. His concern and care for his wife, thrilled his wife. There was

a total change in Murugeshji's life after he met his Guru. Whenever his children would cry in the night, he would put them on his lap and would chant Yogi's name. Within a few minutes the children would have a deep, trouble free sleep. His conviction and faith in his Guru and his Name grew rapidly and this faith made him reach the other shore safely.

In 8/1/1977, Parthasarathy reached Tiruvannamalai with the proposal to commit suicide. But Yogi Ramsuratkumar saved him in a mysterious way. The next day Murugeshji arrived with his family. Sivasankaran and his wife Prema with their two children from Sivakasi reached Yogi, the next day. The three had never known each other, even though they had met in the presence of Yogi previously. Murugeshji was the richest, Sivasankaran was rich and Parthasarathy was a pauper. This combination was made with the divine binding of Yogi Ramsuratkumar. They came to know each other in front of Yogi.

Yogi made all the three stay with him. During the daytime Yogi would engage the ladies by requesting them to sing songs for him. The three friends would look after the children of both Murugeshji and Sivasankaran. The day session would be under the Punnai Tree and in the evening the group would move towards the mandapam on the circuitous route along the railway line. Yogi would garland Murugeshji in the morning when the latter reached the Punnai Tree. He would request Murugeshji not to remove the garland at any point of time and so he had to wear the garland throughout the day.

During the return to the Mandapam, Yogi would catch hold of Murugeshji's hand and would walk with him as a newly wedded husband took his beautiful wife with pride and bliss on his face. But Murugeshji would feel shy. In addition when this group passed the railway gate, a group of young nuns from the nearby church would wait there to see and enjoy the amusing parade of the group, Murugeshji in the hands of Yogi, Sivasankaran carrying a small gunny bundle, Parthasarathy holding a stick tied with peacock feathers and the ladies carrying the children following the men folk and the assistants of Yogi carrying the



for  
Sivasankar and Murugeshi  
with Yogi Ramsuratkumar

heavy gunny bags on their heads and shoulders in a line. When the group would cross the place where the nuns waited to see this parade, Yogi would blush with joy and dance and all other members of the group would feel shy. It would take more than two hours to reach the mandapam for the group.

After reaching the mandapam, Yogi would allow the friends to go to their rooms to take rest. After sometime, Yogi would again come to the Sivakasi Nadar Chatram where the friends had stayed. The whole night he would talk with the friends in one room, allowing the ladies to take rest with their children in the other rooms. Sometimes after the children slept, the ladies also would come and sit before Yogi.

A few days passed in the same way. One day during that period, Yogi explained the troubles and sufferings he experienced in Tiruvannamalai at the hands of senseless thugs of the city. The whole atmosphere became very sensitive and everybody suffered deep pain. During that time Rajakumari and Prema, both the ladies were not present. They were in the other room. When they came to Yogi later, Yogi asked them to sing songs and he lay down. The ladies sang songs one after another. Yogi slept with a melodious musical snore. Rajakumari suddenly started singing one song, which explained the sufferings of Lord Siva. The friends who listened to the sufferings of Yogi the whole day, were anxious to see how Yogi would react after the song.

Rajakumari completed the song. Yogi slowly got up and asked Murugeshji, “*Murugeshji, what is the meaning of the song?*” Murugeshji immediately responded, “It is just your story Swami!” Yogi presented a smile and again went to sleep.

The next day, when the friends were sitting with Yogi at Sivakasi Nadar Chatram, Yogi gave his palmyra fan to Murugeshji requesting him to fan Yogi for sometime. Yogi was sleeping and Murugeshji was fanning. After sometime, Murugeshji gave the fan to Parthasarathy to continue fanning. Parthasarathy was able to see something had been written on the fan by Yogi. There was one date



Sivasankar, Murugeshji and  
Parthasarathy

mentioned on the fan 17/1/1977. The friends thought some VIPs might have an appointment with Yogi on that date and he would relieve the friends within that date. That particular date arrived but no visitors came. In the evening around 7 o'clock, Yogi sent both Sivasankaran and Parthasarathy to bring milk for all. Both the friends went to the hotel and ordered for milk. The radio in the hotel was announcing the news that the then Prime Minister of India Smt. Indira Gandhi declared emergency due to the extraordinary situation in the country. The friends brought the milk to Yogi. Yogi asked the friends whether they had heard the news. The friends told Yogi about the declaration of emergency in the country. Yogi received the news but did not respond. The whole night he did not talk to anybody and did not sleep also. All the time he was writing something with his fingers on the cot and the atmosphere was tense and heavy. In the morning Yogi got up and went to the vessel shop, asking the friends to come to the Punnai Tree.

After finishing breakfast, the friends went to the Punnai Tree. Yogi was lying down on the mat with the same seriousness, writing something with his fingers on the mat. The assistants said that Yogi had not taken anything since the morning. There was a deep silence and a silent secret work had been going on which everybody could sense. Yogi's mood was contagious. If he was in joy, the whole world around him would be in joy. If he was serious, the whole atmosphere would become serious and tense. If he was in sorrow, the people around him would feel the weight of the sorrow.

In the noon around 12 o'clock, Yogi got up and asked Murugeshji to arrange for chapattis for all from Sundar Tea House. Murugeshji arranged for the chapattis and put them near Yogi. Yogi asked Murugeshji to open the parcels. Murugeshji opened them. Yogi asked Murugeshji, Sivasankaran and Parthasarathy to sit in a line in front of him. The friends sat before Yogi. Yogi put the chapattis in his coconut shell with the gravy, smashed and mixed the chapattis with the gravy and gave little by little to the friends and asked them to eat. In this way Yogi fed the friends with his own hand remarking, "***Murugeshji, there is a meaning behind this leela. One day you will understand.***"

In another few years the three friends' family became very close, having their center in Yogi Ramsuratkumar, their Guru. After lunch, Yogi was relaxing and the friends were sitting before Yogi. Yogi casually recited a couplet from Hindi. The way Yogi recited the verses and couplets from Hindi and Sanskrit languages it reached the hearts

of the listeners directly. Murugeshji enquired the meaning of the couplet. Yogi explained the meaning, “*Walking, walking and walking. The destination, the goal, the home is 18 miles away. I am tired. My legs are painful. I cannot move further. Whom is to be blamed?*” Saying this, Yogi laughed and laughed for a long time. The whole group was astonished on seeing the blissful state of Yogi. The meaning conveyed was that the self is the painful reason that prevents one from reaching the real home. When one eradicates one’s self, there he is at home!

The next day, the friends and their family, as usual, visited Yogi under the Punnai Tree.e Yogi taught the ladies how to sing the first song on Yogi, “Ulagam Unai Vanangum”. The whole day the practice was going on and the friends were looking after the children. In the evening, as usual, everybody returned back to the Mandapam. Yogi did not ask the friends to go to their resting place. In the night after 10 o’clock, the whole group moved to the corridor of the vessel shop. Yogi was lying down on the raised platform and the friends and the family members occupied the floor in front of Yogi.

It was very cold and a chilly wind played its part on the psyche of the family members. Around midnight Yogi asked the friends and the ladies to follow him asking the attendants to look after the children. Yogi took them to a house in the Sannathi Street and knocked the door. One middle-aged man opened the door. On seeing Yogi he prostrated and invited Yogi and others inside the house. Yogi requested the man, Sri Iyyachamy Iyer, the owner of “Bell Studio”, a photographic shop, to allow the ladies to use the toilet. Sri Iyyachamy Iyer immediately called his wife to take the ladies to the toilet. The entire evening the ladies were struggling. On seeing Yogi’s understanding and concern, Murugeshji was moved and shed tears. Sri Iyyachamy Iyer wanted Yogi to take milk. Yogi asked him whether the milk would be sufficient for everybody. Sri Iyer said that there was enough milk for all. Yogi and everybody sat in the big hall of the house. Yogi got up suddenly and walked here and there for sometime looking intensely at everybody. Suddenly he declared, “*Murugeshji, this beggar used to call himself a beggar. But there is nothing either in this world or in heaven to be begged for by this beggar. This beggar used to call himself a sinner. But you cannot see such purity either in this world or in the heaven other as this beggar. My Father has sent this beggar for a specific work. This beggar needs a few people to do his Father’s work. This beggar is doing that work, Murugeshji.*” For some more time the group was sitting there and then again moved to the vessels shop

after thanking Sri Iyyachamy Iyer. After sometime, Yogi allowed the friends and their family to go to the Sivakasi Nadar Chatram.

The next day, Murugeshji was practicing Pranayama, sitting under the Punnai Tree, on the other side from where Yogi could not see him. Yogi was lying down on his mat. Suddenly Yogi got up and was looking for Murugeshji. He could not see Murugeshji. Yogi asked where Murugeshji was. Murugeshji immediately responded and came out from his place. Yogi asked what he was doing. Murugeshji responded that he was attempting to do the Pranayama. Yogi became very serious and asked, ***“Who asked you to do the Pranayama?”*** Murugeshji got bewildered on seeing the anger of Yogi and told him that Swami Rama Tirtha in his book mentioned Pranayama. Yogi told, ***“The people should do the Pranayama under the guidance of the Guru, at the proper place. Otherwise it will not give you the required result. It will produce a negative result which will cause a severe set back in one’s system.”*** Yogi paused for some time and said again with compassion, ***“Murugeshji, my King, all your Thapas and efforts would make you reach Guru’s Feet. There after you need not bother about your spiritual growth. The Guru will take care of you. The Guru will see that you reach God. Even if you want to escape from the Guru, the Guru will not leave you. Like a frog in the mouth of a King Cobra, the disciple cannot escape from Guru. The only thing the disciple should do is, remember the Guru and the Guru Mantra all the time. That is sufficient. Do not try to practice any method to reach God. Remember your Guru, Murugeshji. That’s enough.”*** After pausing for a few minutes, Yogi again said, ***“Murugeshji, whatever happens, happens by the will of my Father. So nothing is wrong Murugeshji. Every thing is perfectly all right. My Father cannot commit any mistake. So, nothing is wrong Murugeshji! Have faith in my Father. Have faith in my Father’s Name. This name Yogi Ramsuratkumar is not this dirty beggar’s name. This is my Father’s Name. Remember this Name that is enough Murugeshji.”*** Murugeshji shed tears and slowly started



The Holy Punnai Tree under which Murugeshji tried to do Pranayama

chanting, "Yogi Ramasuratkumara, Jaya Guru, Jaya Guru, Jaya Guru Raya." Everybody assembled there followed him, chanting the Holy Mantra with Murugeshji. The whole atmosphere was heavily charged with divinity and everybody present there felt it. Yogi Ramsuratkumar was glowing with divine brilliance.

Then an old Swami came with a handful of Arugampul (grass) as offering. He saluted Yogi Ramsuratkumar and sang a song composed by him, comparing the sadhu with the cotton, which suffered at various stages to become a perfect garment. Yogi enjoyed the song. Yogi requested the Swami to sit near him and touched him all over the body. He peeled off a banana and fed it with love to the Swami. Yogi permitted him to go after sometime.

Later in the year 1989, when Yogi took some of his friends including Parthasarathy to the hill and several other places and finally came to the big temple, this panju (cotton) Swami came to the temple. He was more than 90 years. He had become totally blind. The man who accompanied Panju Swami told him that Yogi was sitting in the temple. Panju Swami told the helper to take him to Yogi. Yogi received him with love and caressed and fondled the Panju Swami. Yogi asked Parthasarathy whether he could recognize the Swami. Parthasarathy said that yes, he could. Yogi took the Swami's stick and played with it as if he was shooting the stars with a gun. After a few minutes he requested the helper of the Swami to take Swami to his place. All the time Panju Swami was serene and glowing with a divine light.

After Panju Swami left, Yogi was saying, "*My Father made Panju Swami whole!*" In the later years, when Panju Swami became very old and nobody was there to look after him, Yogi made arrangements for his stay in the Atheethi Ashram near Yogi Ramsuratkumar Ashram for his stay. Yogi told Swami Hamsananda, the in charge of the Atheethi Ashram to look after Panju Swami properly. Swami Hamsananda accepted to keep Panju Swami with care. Occasionally Yogi Ramsuratkumar would go and see Panju Swami either on the way to the Ashram from Sudama or on the way to Sudama from the Ashram. During one such time, Yogi asked the driver to stop the car in front of the Atheethi ashram and called for Swami Hamsananda to enquire about Panju Swami. Swami Hamsananda came to Yogi. Yogi enquired about Panju Swami. Swami Hamsananda said that Panju Swami was all right and he was sitting in the verandah. Yogi asked Swami Hamsananda to bring Panju Swami near the car. Panju Swami was brought near the car. Panju Swami

expressed his desire to touch Yogi's feet. Immediately Yogi lifted his feet to the window of the car and Panju Swami touched Yogi's feet and rejoiced. He thanked Yogi for his compassion. Yogi patted him and left for Sudama. In a few months Panju Swami passed away.

Murugeshji and the friends liked the Punnai Tree. It was a huge tree just in the backyard of the Tiruvannamalai Railway Station. The shade of the tree would be from morning to evening covering the place where Yogi and the devotees were sitting. Yogi used to sit facing the Holy Arunachala Hill and the devotees would sit facing Yogi. The view of the Hill was wonderful. One could see the whole structure of the Hill from the Punnai Tree. Just behind the devotees' sitting place, water would flow from the well pumped by an electric motor. In the summer, it was joyful to wet ones legs in the cold water and listen to Yogi.

Sri Manicka Gounder and his wife Smt. Rajammal who were cultivating the land for lease would always be at the disposal of Yogi. Daily they would offer food to Yogi and his attendants. Sometimes Yogi would share the food with the devotees too. The food would be very simple but tasty. Both Sri Manicka Gounder and his wife Rajammal worked hard in the field growing vegetables and edible leaves like Pudeena and Kothumalli. Yogi sometimes would get these from Manicka Gounder and gave them as prasad to the devotees.

Murugeshji wanted to buy the land with the Punnai Tree for Yogi Ramsuratkumar. He expressed his desire to Yogi. Yogi told Murugeshji that it would be very difficult to get the land because the title deed would be highly complicated legally. Murugeshji said that he would send his legal team from his Mill and would study the possibility of purchasing the land without any legal hindrance. Yogi tried to persuade Murugeshji to give up the idea but on seeing Murugeshji's deep desire, he allowed him to proceed. After Murugeshji got back to his place Tuticorin, he sent his legal team consisting of three lawyers and one auditor to scrutinize the legal possibilities of purchasing the land. His team found out that the land was the property of the Arunachaleshwara Temple and it had been transferred to more than ten hands and it would be impossible to purchase the land without any legal implications. Murugeshji had to drop the idea of purchasing the land. Now, the Punnai tree was cut down and a lot of houses had been built.

There was no sign of Yogi Ramsuratkumar leaving the friends to go to their homes. Of course Parthasarathy had no home to go to, but he had a court case to attend. The ladies urged their husbands to take leave of Yogi and to go home. But the friends were intoxicated with Yogi's company. Rajakumari, Murugesji's wife was upset, as she did not tell her mother in law and other relatives about the long absence. After Yogi fed the friends with his own hand, the attitude of the friends, particularly Murugesji's went totally indifferent towards the family and the business, saying that it was his Guru who would know and do all things.

This thought threatened Rajakumari. She imagined that her husband would become a sadhu leaving her and her children alone. This fear made her hysterical and one day she refused to see Yogi, weeping in the other room when Yogi came to the Sivakasi Nadar Chatram. When Yogi enquired of Murugesji about Rajakumari, Murugesji explained the situation. Yogi told Murugesji that the friends could now disperse. He instructed Murugesji that he could come to Yogi only with Rajakumari and also only when Rajakumari wanted to see Yogi. Murugesji nodded with a heavy heart. The friends took leave of Yogi. Murugesji went to Tuticorin, Sivasankaran to Sivakasi and Parthasarathy to Bangalore via Vellore.

After Murugesji reached Tuticorin, his native place, he was always contemplating on his Guru Yogi Ramsuratkumar. The joyful roaring laughter of his Guru was always ringing in his ears. Even though he was attending to his routine, looking after his business and family, he was always wanting to be alone, sit beneath a big Peepul Tree, just in front of his house. He would go through again and again Swami Ramthirtha's "In Woods of God Realization". There happened an inner renunciation and it transformed his entire being.

This transformation, baffled his wife Rajakumari. She was threatened by his silence which was radiating from his being. She wanted to penetrate Murugesji. But Murugesji was calm and serene and always living with his Guru. On seeing the condition of her husband, Rajakumari became hysterical and complained to her mother in law about the attitude of her husband. Murugesji's mother Smt. Padmavathi tried to counsel her son quoting various scriptures to her son, but her son was explaining the secret of the mission of the Guru, quoting the saints and other scriptures. His mother was too baffled. Rajakumari became sick and all her relatives advised

Murugeshji that he should not remember Yogi Ramsuratkumar and keep his photos in the house. Murugeshji thought that his Guru was making the situation for Murugeshji as such to put his Guru within his heart, in secret. So, he did not protest while they removed the photos of his Guru from the house. He remembered his Guru within himself, concealing from others, even from his wife.

In another six months, Murugeshji suffered a severe heart attack and he had to be in the hospital for several months. During his hospitalization he could find time to tune his being with his Guru Yogi Ramsuratkumar. Yogi could get a report on Murugeshji through some other relatives of Murugeshji who were also Yogi's devotees. After Murugeshji's discharge from the hospital, he went back to his normal life.

In the year 1980, Murugeshji took his family on a trip to Maharashtra to see the Samadhi of Shirdi Saibaba and the river Godhavari at Nasik. He took his family to a nearby hill where he heard that Rama during his Vanavasa lived on the hill with Sita his wife and Laxmana, his brother. When they reached the top of the hill, it was noon. They finished lunch there, which they carried with them and tried to climb down. They missed the path. They were coming back to the same place and could not get down the hill.

The sun was descending in the West. Rajakumari got agitated and the children got frightened. Murugeshji was silently searching for the way to get down the hill. It was getting dark. Suddenly Rajakumari remembered Yogi Ramsuratkumar's promise that whenever one would remember him, His Father would come to the rescue. Immediately she started chanting Yogi's Name, "Yogi Ramsuratkumar". Within a few minutes a sadhu came from nowhere. He enquired why they were still on the hill. He told them that before nightfall one should reach the bottom of the hill. The group explained that they had missed the path. The sadhu took them on the right path and left them on the road where their car was parked. The family was relieved.

Rajakumari was amazed on seeing the effect of the Guru Mantra, "Yogi Ramsuratkumar". She felt guilty for ignoring Yogi and his Name all these years. She wanted to see Yogi again but she did not reveal this to her husband. Murugeshji, even though he watched his wife chanting Yogi's Name, did not ask her anything or try to take advantage of the

situation. He had full faith in his Guru that he would create situations to change his wife.

In a few days, after Murugeshji and the family returned from their Maharashtra trip to Tuticorin, Sri Janarthanan from Bangalore, a Yogi's devotee happened to visit Tuticorin to attend some marriage. He contacted Murugeshji over the phone to say that he wanted to visit Murugeshji's house. Murugeshji invited him to his house. Janarthanan came to his house. Murugeshji and his family had already met Janarthanan in the presence of Yogi at Tiruvannamalai several times earlier.

Yogi had asked Janarthanan to go through Kamba Ramayanam. Janarthanan got a fascination with Ramayanam and was able to recite by heart more than one thousand songs of Ramayanam. As soon as Janarthanan reached Murugeshji's house, he wanted to say the Ramayanam to all the members of Murugeshji's family. Rajakumari was in the kitchen and Janarthanan took the liberty to sit at the dining table and called Rajakumari and Murugeshji to sit with him to listen to the Ramayanam. He recited for more than half an hour. Everybody listened to him. It was always funny to listen to the Ramayanam from Janarthanan. He would not say the exact meaning of the songs but would add his own imagination and state that Janarthanan's visit kindled the remembrance of Yogi in Rajakumari and her intention to see was Yogi strengthened. But she did not reveal it to her husband. After sometime Janarthanan left them to go to Bangalore.

In the same year 1980, during the Christmas holidays Murugeshji took his wife and children to Madras. There they spent two days. Rajakumari slowly expressed her desire to see Yogi Ramsuratkumar to her husband Murugeshji. Murugeshji told her that first they could meet Swami Mayananda of Tindivanam, who wrote the first song on Yogi Ramsuratkumar and then, if still she wanted to meet Yogi they could go to Tiruvannamalai which was near Tindivanam. Rajakumari agreed.

In January 1<sup>st</sup> 1981, the family went to Tindivanam in a taxi and met Swami Mayananda. The Swami was a poet and he glorified Yogi. Rajakumari, listening to Swami Mayananda, got enough courage to meet Yogi after four years. The family went to Tiruvannamalai and stayed again in the Sivakasi Nadar Chatram. Murugeshji sent his assistant with his visiting card to Yogi Ramsuratkumar and asked him to fix the time to meet Yogi at the Sannathi Street House.

The assistant went to the Sannathi Street House and knocked the door. A young boy, Ramakrishna opened the door. The friend gave the

visiting card to the boy to hand it over to Yogi and asked him to get the time from Yogi for Murugeshji's visit with his family to Yogi. The boy took the card to Yogi and told the details to Yogi. Yogi saw the visiting card. Sri Sivasankaran and his wife Smt. Prema with their children were there with Yogi. Yogi gave the visiting card to Sivasankaran and requested him to go to Sivakasi Nadar Chatram to bring Murugeshji and his family to Sannathi Street House.

Sivasankaran went with the friend to the Chatram and saw Murugeshji. Sivasankaran told Murugeshji that Yogi wanted him to bring Murugeshji and his family to Yogi's place. Rajakumari again hesitated. Sivasankaran was a distant relative to her. She heard that Sivasankaran's wife Prema and children also came. She mustered the courage and told Murugeshji that she would be ready within a few minutes to visit Yogi. In another 15 minutes Sivasankaran took Murugeshji's family to Yogi's abode, the Sannathi Street House. After four years, Murugeshji fulfilled his Guru's conditions to meet Yogi again. The reunion was celebrated with a roar of joyful laughter from Yogi.

Yogi Ramsuratkumar asked Sivasankaran to bring Murugeshji again to Yogi. He got hold of Murugeshji's hand and brought him inside the Sannathi Street House. This was the first time Murugeshji visited the House. Yogi made him sit with him in the same mat. Yogi requested Rajakumari and children to sit with Prema and her children. Yogi garlanded Murugeshji. For a long time Yogi got hold of Murugeshji's hand. Occasionally he would see his beloved disciple and burst into joyful laughter.

Yogi said that Murugeshji's hand was hot. Murugeshji said that Yogi's hand was less warm than his own. Yogi concentrated for sometime, holding Murugeshji's hand and then asked how Murugeshji felt. Murugeshji replied that both were of the same temperature. Yogi again concentrated for some more time and asked again whose hand was warmer. Murugeshji replied that now Yogi's hand was warmer than his. Yogi expressed his happiness that he could bring down the temperature of Murugeshji. Yogi enquired about the family and the business. Murugeshji replied that everything was going very smoothly. Yogi enquired about his health. Murugeshji said that now there was no problem. Yogi requested Murugeshji to take Nellikkai daily.

Yogi enquired of Murugeshji how he spent time in the past four years. Murugeshji replied that it was not a problem because Yogi was always living in his heart. Murugeshji also said, "Swami, people used to say that you are free from all attachments. But it is not true because

I have bonded myself tightly with you and you cannot be free from me ever.” Yogi on listening to Murugeshji’s words, started laughing and laughing. Yogi said that he was happy to be attached to a great soul like Murugeshji. After a happy few hours, Yogi allowed Murugeshji and his family to leave for Madras.

After January 1<sup>st</sup> of 1981 visit, Rajakumari’s fear had left. She believed Yogi Ramsuratkumar was the incarnation of God and would protect her and her beloved family. After this visit to Yogi, Murugeshji whenever he could find time, would visit Yogi along with Sivasankaran and his family. Murugeshji and Sivasankaran became very close and in due course Parthasarathy also became very close to these friends. These friends used to write letters to each other and would send the copy to Yogi, on the request of Yogi. Janarthanan of Bangalore also joined the club but in a few months he had a friction with Murugeshji and had to be away from Murugeshji.

From 1981 to 1984, Murugeshji was the King for Yogi and not a single day passed without mentioning Yogi. Meanwhile Murugeshji was instrumental in correcting Parthasarathy’s life with Rathika, which was a passionate dream for Rathika and her relatives. He was also instrumental in bringing Parthasarathy from Bangalore to Sivakasi, which Yogi approved. He also helped several other Yogi’s devotees financially.

From 1981 to 1984, the trio Murugeshji, Sivasankaran and Parthasarathy with their family visited Yogi several times. Once, during the spring of 1981, the friends made a plan to go for the pilgrimage covering South India, starting from Bangalore in a van. Before reaching Bangalore, the friends decided to stay with Yogi for three days. When the friends reached Tiruvannamalai Sivakasi Nadar Chatram, Yogi came there suddenly. The friends were talking casually sitting on the staircase of the Chatram and suddenly Yogi was standing before them. The friends prostrated before Yogi and took Yogi to the room upstairs. There Yogi recited a Hindi couplet and told the meaning of the song. ***“Krishna has grown enough now, calling Nanda as father; Yasodha as mother and Balarama as elder brother.”***

Yogi was there for another one week in the Sivakasi Nadar Chatram with the friends. The tour program had to be cancelled as Yogi said, ***“This beggar is enough for you people. There is no need for you people to go anywhere in search of my Father.”*** Yogi stayed with the friends for one week. Yogi did not allow anybody to disturb the atmosphere that prevailed. It

was such a divine period for the friends who got the opportunity to taste the divine spiritual nectar of a God Realized Soul. The friends also got the intoxication of divine madness from their Guru.

During this time, Yogi once said in a choking voice, “*This beggar committed a great mistake by running away from his family to remember my Father all the time. But this beggar is very happy on seeing you friends, even though you are all living in the family and still remembering my Father all the time. This beggar feels at home with you friends. This is Vaikuntha for this beggar. So far this Beggar’s Name is there in this world, the names of Murugeshan, Parthasarathy and Sivasankaran will also be there*”

One of the group members Smt. Devi who was a distant relative and friend of Smt. Padmavathi, the mother of Murugeshji wanted to go back to Sivakasi as the tour program was cancelled. So, Murugeshji told Yogi that everybody was leaving and Yogi should say where they should go. Yogi asked the group to go to Madurai, take rest for a few hours in Rathika’s parent’s house and then to Kodaikanal and stay there for a week and then disperse. The group started late evening and reached Madurai early morning. After taking a rest for a few hours at Rathika’s house at Madurai, the group again started for Kodaikanal and stayed there for a week and then the group dispersed.

Murugeshji was remembering Yogi all the time. Whenever the friends were together there would be a continuous talk about Yogi for days together. Murugeshji used to take liberties from Yogi and would call him in his own way, which the other devotees did not like even though they knew how deeply Murugeshji was devoted to Yogi. One of the devotees of Yogi made this a great issue and this was reported to Yogi.

During that period Parthasarathy visited Yogi alone on his return journey from North India. Yogi received him and took him inside the Sannathi Street House. There were several devotees including an orthodox Brahmin. Yogi made Parthasarathy sit with him and enquired what the word Murugeshji used while addressing Yogi. With great hesitation Parthasarathy told the word. It was a filthy word. Yogi gave his pen and a piece of paper and asked Parthasarathy to write down the word. Parthasarathy obeyed. Yogi asked Parthasarathy whether he knew the meaning of the word. Parthasarathy said no. Then Yogi asked the Brahmin friend to which the Brahmin said that it was filthy language.

Yogi wanted to know the meaning. Nobody knew the meaning. Then Yogi asked the Brahmin friend to bring a Tamil Dictionary. The Brahmin went and came back with a small Tamil Dictionary. Yogi asked the Brahmin to search for the word and its meaning. But the word was not there. Yogi then remarked, *“When my King Murugeshji uses a word, then there should be some meaning. You go and bring a bigger dictionary.”* The Brahmin again went and brought a bigger one within a short time. Yogi asked Parthasarathy to go through it and find out the word and its meaning. Parthasarathy found the word and the meaning. The meaning for the particular word was “The Hidden Part”. As soon as Parthasarathy read the meaning of the word, Yogi jumped in joy and said, *“Now this beggar knows why my King Murugeshji used this word. In Vishnu Sahasranama there is one word, which gives the exact meaning, like the word Murugeshji used. So, my King Murugeshji is not abusing this beggar. My King is glorifying this beggar.”*

Murugeshji walked from his place Tuticorin to Tiruvannamalai three times, twice with Parthasarathy and once alone with an assistant. In 1981, the friends Murugeshji, Sivasankaran and Parthasarathy tried to walk to Tiruvannamalai and had a break down, as everybody had severe pain in their legs and was drenched in the heavy, sudden cloudburst. It all happened even before they covered 40 kms. from Tuticorin. The friends reported this to Yogi when they next visited Yogi. But somehow Yogi encouraged the friends to walk again. The friends again started walking for three days every month. Thus they completed it within six months. In the final stretch, the friends took their family along with them. The final 65 kms. was so hard for the ladies they had to break at 5 kms. before Tiruvannamalai. The next month they covered the 5 kms. and reached Yogi.

Yogi gave freedom to the friends. Once, the friends expressed their desire to cook food for him. Yogi gave the permission and also gave the menu. Yogi asked the friends to make “Suraikkai Soru” (Rice with Bottle Gourd) and gave the recipe. The ladies were not to help, was the condition from Yogi. The friends accepted and brought the rice and other essential items for cooking. Under the supervision of Yogi, the friends cooked the Suraikkai Soru and prepared coconut Thuvaiyal for the side dish. It tasted heavenly and everybody enjoyed it. The presence of Yogi made eatables tastier not the ingredients.

In the year 1982, during the visit of the friends Murugeshji, Sivasankaran and Parthasarathy with their family, the family of Yogi

Ramsuratkumar from Bihar came there to visit Yogi after a gap of 25 years. Yogi talked with his family members for sometime and suddenly told Murugeshji that they were from Yogi's family and if the friends wanted to know about Yogi's past life, they could ask those people. Murugeshji immediately responded that it was enough for him to know about the present Yogi. After a few hours, Yogi asked his family members to return back to their places and attended Murugeshji and his company for another week without a break.

During this visit of the friends with their families, Yogi asked everybody, including the children to write poems on Yogi. The friends and the family members wrote songs on Yogi. Yogi appreciated everybody's songs. Then Yogi gave a bunch of papers to Parthasarathy and asked him to write leisurely about Yogi. Yogi said that his writings would become an AMARAKAVYAM. (This book could happen only after Yogi passed away. This book is the result of Yogi's wish and grace. Even though Parthasarathy has not ventured to write any book, the grace of Yogi has created a situation for him to write this book. This book may have several flaws and mistakes both technically and professionally but still it will convey things which will be useful for the seeker and the devotee.)

Once in the year 1983, during one of the visits of the friends Murugeshji, Sivasankaran and Parthasarathy to Yogi Ramsuratkumar at Tiruvannamalai, Yogi received a telegram from some friends at US, informing him about their visit to India to meet Yogi.

The third day, the friends from US reached Yogi. They alighted from the flight at Madras and hired a taxi to come straight to Yogi's Sannathi Street House. Yogi received them with love and affection. A lady with her two children bearing Indian Hindu Names and her friend who was visiting India for the first time came inside the house. She introduced the friend to Yogi. He was a scientist and was religious. Yogi talked with the visitors for sometime, then focused his attention on the scientist friend. The scientist suddenly got up and kneeled down before Yogi. He said that he could see Jesus in the form of Yogi. He was weeping and tears rolled down his cheeks. Yogi got up from his seat and stood before the scientist who was still kneeling. The scientist, with great hesitation asked Yogi whether he could kiss Yogi's hand. Yogi laughed and said, "*This beggar is dirty and you cannot stand the bad smell.*" The scientist said, "It is the purest I have ever seen!" He caught hold of Yogi's hand and kissed it with all the reverence.

After an hour of talk with the friends from US, Yogi told them that they could now leave him. The friends from US enquired if they could come again to meet Yogi. Yogi said, *"This beggar is busy. These friends came from a long distance to see this beggar and this beggar wants to be with these friends. This beggar has seen you people. There is no need for you to come again. You can proceed as per your program."* The friends from US were shocked to hear Yogi and again they pleaded to Yogi to give them a time to visit Yogi again. But Yogi was firm. The friends from US got disappointed and went to Ramanashram.

Murugeshji was upset on seeing Yogi's indifferent attitude towards the friends from US and also was feeling guilty. Yogi said, *"Murugeshji, these friends from US, come to India to see various people like this beggar. They will go to all the ashrams and holy places in India. But you people came from Tuticorin and Sivakasi to see only this beggar. And as soon as this beggar relieves you, you people would return to your places without wandering here and there. So, my Father says, this beggar should spend time with you people as long as it is possible."* Yogi retained the friends for a week and the friends were staying in the Sannathi Street House with Yogi singing and dancing for one whole week, in blissful ecstasy.

In the month of December 1982, Yogi requested the friends to go to Madras and stay near the Krishnamurti Foundation at Vasantha Vihar in Greenways Road Adyar, to see J. Krishnamurti daily and listen to his talks. The friends Murugeshji, Sivasankaran and Parthasarathy went to Madras and stayed in Andhra Mahila Sabha, which was near Vasantha Vihar. The friends stayed at Madras for more than 15 days and daily they would see J. Krishnamurti. They also attended his four talks. After the third talk, Parthasarathy was able to get a warm and loving hug from J. Krishnamurti. Parthasarathy was standing in a remote place and observing J. Krishnamurti, moving after the talks. On seeing Parthasarathy, Krishnamurti came to him directly and enquired why he was waiting. Parthasarathy replied, to see if Krishnamurti was there. Krishnamurti presented Parthasarathy with a broad smile and hugged him with love. Parthasarathy was thrilled and his whole physical frame became vibrant with a divine ecstasy. After the fourth talk Krishnamurti came to Parthasarathy and patted him on his back and went away.

After the friends returned back to their places, they again went to Tiruvannamalai to see their beloved Guru Yogi Ramsuratkumar.

Yogi asked the friends who had got the opportunity to touch J. Krishnamurti. During the New Year day in 1983, everybody except Parthasarathy had caught hold of J. Krishnamurti's hand to greet him happy New Year. So, everybody in the group told Yogi that they got to touch J. Krishnamurti. Parthasarathy was keeping silent. Yogi curiously enquired of Parthasarathy whether he had got the opportunity to touch Krishnamurti. Parthasarathy replied that he did not touch Krishnamurti but Krishnamurti touched him. On hearing this, Yogi laughed and laughed and Parthasarathy blushed.

In the year 1982, during one of the visits of the friends Murugesji, Sivasankaran and Parthasarathy to Yogi Ramsuratkumar at Tiruvannamalai, Yogi asked the friends to meet once in every month and remain together for whole three days in a secluded place. The friends would meet accordingly and all the days and night would discuss and debate the teachings and life of Yogi Ramsuratkumar. Only a few hours would be spent for sleep and yet they were alive and energetic. The friends would not bother about food and other comforts. They would always prefer an isolated, remote place where there would be no human habitation. After Murugesji passed away in the year 1984, Yogi asked Parthasarathy to remain in solitude for three days every month and Parthasarathy also spent three days every month in solitude in remote places, totally alone, remembering his Guru Yogi Ramsuratkumar.

***“Remembering Father is Life. Forgetting Father is Death.”*** Yogi one day uttered this words throughout the day with seriousness, when his friends Murugesji, Sivasankaran and Parthasarathy were with Swami. Murugesji specifically asked Yogi whether any method or Yoga should be adopted to remember Father. Yogi responded that he had no idea of any Yoga. His Master Swami Ramdas had asked him to remember Ram Nam all the time. Yogi paused for some time and asked Parthasarathy to chant “Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya”. Parthasarathy and the other friends chanted the holy mantra for another few minutes. Yogi said, “*Murugesji, my king, somebody once said, to learn all the four Vedas and scriptures, it would take 32 years. After 32 years of learning the Vedas and scriptures, one would understand the value of my Father’s Name. So, let us remember Father’s Name all the time and not bother about the Vedas and Yogas. Remembering Father’s Name is Life and forgetting Father’s Name is death, Murugesji. Let us all live eternally with Father. And my Father will take care of us. We need not bother about our spiritual growth.*” Yogi again

asked Parthasarathy to chant Yogi's Name. From morning till late night Yogi was telling them the value of chanting Guru's Name.

Murugeshji constantly remembered Yogi's Name mentally. He would not exhibit outwardly that he was a spiritually inclined man and doing some sadhana. He kept Yogi inside his heart, deep inside and protected it as if he was protecting a treasure. He would not give a chance to others to either comment or criticize his way of life. He lived his normal life, as a Managing Director of a big Cotton Spinning Mill, with all majesty but deep inside he was like his Guru, free from all attachments of mundane life. He restricted his talks with others and would use words only when it was absolutely necessary. Most of the time he was sitting silently, all the time remembering and contemplating upon his Guru. His favorite place was under the big Peepul Tree in his home garden, just in front of his house.

There were numerous visits that the friends Murugeshji, Sivasankaran and Parthasarathy made to their Guru at Tiruvannamalai. Every time they would spend a few days with Yogi in a blissful state. Murugeshji and his friends were wondering why when there were a lot of great Sadhakas available, why Yogi was concentrating on the friends who, they imagined, were ignorant business community people. Once Murugeshji asked Yogi, "Swami when we are here, you are spending all your time with us. The people might be thinking that Swami is showering his powerful blessings on us to make us God Realized Souls. But we are just cutting jokes and discussing history and politics. I think you have caught the wrong people, Swami."

On hearing the words Yogi became very serious and said, "*Murugeshji, this beggar cannot see a person without direction from my Father. Talking about other subjects may be insignificant, but being together with this beggar is the most significant event. The real work done goes unnoticed. It has been covered with these significant or insignificant talks. The Masters have their own way of doing the Father's work. The real work is, uniting, merging the chosen beings with MY FATHER. That's all.*" Yogi also said, "*You don't know Murugeshji, we were together, we are together and we will be together. We cannot exist without each other. When Lord Siva comes, He comes along with His Ganas. When a Guru comes, he comes along with his dearest disciples. When the Guru departs, the disciples also would go after finishing my Father's work. We are all together Murugeshji eternally.*" Yogi's voice choked and the friends were shedding tears.

*"The King Bee would bring any potential worm to its nest and would sting all the time till it becomes another King Bee. Likewise a Guru also*

*works on his disciples till the disciples get the state of the Guru. The process is painful but there is no escape.”* Yogi said once to his friends.

Once when the friends were talking among each other, Parthasarathy was saying that the devotees' flow to Yogi Ramsuratkumar had been reduced. So, he insisted that they should visit Yogi frequently. On hearing Parthasarathy, the friends immediately decided to start for Tiruvannamalai to see Yogi. Only a week earlier they had visited Yogi. So, Yogi was surprised to see them again and enquired whether they had anything important to tell him. Murugeshji told him about the conversation they had among them. On hearing this Yogi said pointing his door, “*See the door. The door is always closed. This beggar would see only those people whom my Father sends. This beggar is not meant for the masses. Let the people go to Saibaba and J. Krishnamurti. This beggar does not need a crowd. This beggar needs only a few people who can do my Father’s work.*”

Till the end of 1983, Murugeshji with his friends Sivasankaran and Parthasarathy made several visits to his Guru Yogi Ramsuratkumar. Every time, Yogi would spend the whole time with the friends, during their entire stay at Tiruvannamalai. Yogi showered his love and grace on Murugeshji and used to call him his KING. When somebody asked Yogi, “ Swami you are calling Murugeshji as your King. But where is his Kingdom?” Yogi instantly replied, “*My Heart!*”

During the spring of 1983, Yogi wanted to make an audiocassette for the songs of Sri Periasamy Thooran on Yogi Ramsuratkumar. Yogi also suggested that Murugeshji could get the guidance of Sri Periasamy Thooran regarding the singers. Murugeshji, as soon as he returned to Tuticorin, made immediate arrangements to go to Madras to see Sri Periasamy Thooran to discuss about making the cassette. He went to Madras and saw Sri Periasamy Thooran and expressed Yogi's desire to him. Sri Periasamy Thooran suggested the famous singers of those days. Murugeshji patiently met every one and arranged to take them to Sri Periasamy Thooran to discuss about the songs and tunes. Sri Periasamy Thooran allotted the songs to the singers and the singers composed the music for the songs. Then Murugeshji took all the singers to Tiruvannamalai to have the Darshan and get the blessings of Yogi. Then a date was fixed for recording at the Sangeetha Studio in Madras. The friends with their family reached Madras two days earlier and met all the singers. Finally the recording was over. The other friends retuned to their places. Murugeshji stayed back at Madras with his wife for another week to get the cassettes.

Over the next week Parthasarathy also rejoined Murugeshji. They collected the cassettes and took a taxi to Tiruvannamalai to hand them over to Yogi. As soon as they reached Sannathi Street House and knocked the door, Yogi himself came and opened the gate. He took Murugeshji by hand into the house and made him sit with him. Murugeshji gave the cassette to Yogi. Yogi wanted to listen to the songs. Murugeshji brought a cassette player with him. He played the cassette. Yogi listened to the audiocassette with total attention for the whole 90 minutes. On the cassette, Parthasarathy gave the introduction talk and Smt. Rajakumari Murugeshan announced the songs and its tune. Yogi gave one rupee to Rajakumari and Parthasarathy. Then Yogi discussed with Murugeshji and Parthasarathy how to distribute the cassettes to the devotees. Yogi gave a paper and pen to Parthasarathy to write down the devotees' names and towns. Murugeshji arranged to distribute the cassettes to some personally and to other people either through a messenger or through courier service. After Yogi listened to the whole cassette he became joyful and blessed Murugeshji abundantly. Yogi said, "*Murugeshji, my King, you have done my Father's work.*"

During 1983, while the friends were with Yogi, in an emotionally choked voice, Yogi said, "*So far as the name of this beggar remains in this world, the names of you three will remain with this beggar's.*" Yogi also asked Parthasarathy to write songs on Yogi mentioning the three friends' names. Parthasarathy wrote a few songs on Yogi bringing in the three friends' names in the songs, which Yogi enjoyed and asked him to sing the songs repeatedly. During the recording of the cassette, a minor friction happened between Murugeshji and Sivasankaran. Murugeshji stopped talking to Sivasankaran. In a few months Murugeshji passed away. Sivasankaran felt guilty and became restless quite for a long time after the demise of Murugeshji. But Yogi somehow made Sivasankaran come out of this turmoil and pacified him.

During 1983, Murugeshji, Parthasarathy and Anand, a young devotee of Yogi again walked from Tuticorin to Tiruvannamalai. The time was during the Deepam festival. The friends thought that it was festival time, so, a crowd would always be around Yogi and they could enjoy the durbar of Yogi among the devotees, sitting in a corner. So, they stopped walking and went to Tiruvannamalai in a Bus.

They reached Sannathi Street House and knocked the door. Yogi came out from the house and took the friends inside the house. Yogi did not allow anyone else to disturb him while he was sitting with the friends. Initially they were sitting in the hall. There was always knocking

on the gate by the devotees who wanted to have a glimpse of Yogi. But Yogi wanted to spend time with the friends alone. So, Yogi took them inside the house and all sat near the well so that the knocking sound could not disturb them.

The friends stayed in the house for another four days. It was impossible to go out of the house as there was always a crowd waiting to see Yogi. All the four days Yogi gave fruits to the friends. There were some biscuits also. That too was distributed. Then, the third day, Yogi asked Parthasarathy to collect all the fruits, biscuits and other eatables, honey and other things and put it in a big aluminum vessel. Yogi asked Parthasarathy to smash and mix it with hands. Parthasarathy pleaded that he would go and wash his hands and then would do the job. Yogi said, ***"Your hands are holy Parthasarathy, you can do it now."***

Parthasarathy smashed and mixed the assorted eatables. Yogi asked Parthasarathy to bring a lotus leaf, which had been stored by Yogi nearby the drinking water pot. Parthasarathy got one leaf and washed the same. He put the leaf before Yogi and served the mixture in the leaf.

Yogi asked Murugeshji and Parthasarathy to sit in front of him and asked them to partake of the food from the same leaf. The friends were hesitating. Yogi told, ***"Look, we are all friends. We need not have formalities."*** Yogi and the friends finished that day's meal. For the four days nobody had taken any coffee. So, the fourth day, Murugeshji requested Yogi to send Parthasarathy to bring coffee for all. Yogi said, ***"Murugeshji, we are here doing our Father's work. We should not waste time. Let us not bother about coffee and other things."***

In another four months Murugeshji breathed his last and Yogi wanted to be with Murugeshji all the time to make him whole, totally one with his Father. In the evening, during the Deepam time Yogi asked the friends to go upstairs to watch the Deepam at the top of the hill. Yogi went outside and stood on the staircase of the house. A lot of devotees came and prostrated before Yogi. Yogi witnessed the Deepam from the staircase and the friends from the open terrace of the house. After the Deepam, again Yogi and the friends sat in the hall and talked. It was very hard to recollect all the talks of Yogi during the several visits of the friends. But every time it was full of joy and peace.

In January 1984, Yogi Ramsuratkumar asked Murugeshji and Parthasarathy to go to Anandashram at Kanhagod in Kerala State

and stay there for three days. In the month of February, the friends went to Anandashram and stayed there for three days. Yogi asked the friends to enquire of Swami Satchidanandha about Yogi's past life. Yogi also asked the friends to go through The Vision, the monthly magazine of Anandashram from 1950 to 1955. Yogi told the friends to collect several things from the magazine about Yogi's past life.

Earlier Yogi was telling the friends that in the Gospel of Swami Ramdas, there was the mentioning of Yogi. Parthasarathy said that he had gone through the Gospel of Swami Ramdas several times and there was no mention of Yogi in the name of Ramsuratkumar. Yogi said that he was mentioned in the book as 'Bihari'. Immediately Parthasarathy was able to recollect all the events mentioned in the Gospel of Swami Ramdas, referring to Yogi. With his unique shy smile, Yogi acknowledged and accepted what Parthasarathy recollected from the Gospel of Swami Ramdas.

During their stay at Anandashram, they asked Swami Satchidanandha why he had changed the name of Ram Surat Kunwar to Bihari in the Gospel of Swami Ramdas. The Swami with his mysterious smile said, "Bihari sounds nice, doesn't it?" The friends searched all the Vision magazines from 1950 to 1955 but they could not get anything new apart from the things already mentioned in the Gospel.

There at Anandashram they met Mataji Krishnabai and Swami Satchidanandha daily and listened to them. The atmosphere and vibration of Anandashram was pure and spiritually charged. The friends with their wives blissfully spent their time there and the fourth day they came to Coimbatore by train. From Coimbatore they traveled in Murugesji's car to Puravipalayam near Pollachi to see Koti Swami, as instructed by Yogi Ramsuratkumar. Koti Swami showered his grace and love on the friends. He gave food as Prasadam to the friends. The friends enjoyed the unique ways of Sri Koti Swami and were alone with Koti Swami for more than two hours. After the meeting of Sri Koti Swami, the friends returned to their places.

Within a week Parthasarathy visited Yogi Ramsuratkumar at Tiruvannamalai. Yogi was saying that a famous author wanted to have an interview with Yogi on 03/03/1984 for his spiritual magazine and so Yogi wanted both Murugesji and Parthasarathy to be with Yogi at the time of the interview. Yogi asked Parthasarathy to convey this to Murugesji personally and inform Yogi about the arrival of both the friends by post. Parthasarathy went to Tuticorin to see Murugesji to convey the

message. On listening to the message, Murugesji organized his visit with Parthasarathy to Tiruvannamalai in 02/03/1984. He also reserved the whole first floor of Sivakasi Nadar Chatram at Tiruvannamalai where he organized the interview of the famous editor Sri Manian with Yogi. He informed the author Sri Manian of the place of the interview and got the confirmation of the time and date of the interview.

In 02/03/1984 both Murugesji and Parthasarathy reached Yogi Ramsuratkumar at Tiruvannamalai. Both the friends went directly to Sannathi Street House. Yogi received both the friends with love and compassion. Yogi told them that Father wanted both Murugesji and Parthasarathy to be with Yogi during the interview. The next day Yogi took both the friends to Sivakasi Nadar Chatram where Murugesji arranged rooms for the interview. The famous author Sri Manian with his assistants and cameraman came around 11 o'clock. He professionally arranged everything and put a mike of a tape recorder in front of Yogi and started asking questions. Yogi, as usual in his unique way, not bothering about the formalities, kept Sri Manian near him and patted Sri Manian all the time, laughing with joy and bliss. The cameraman was taking snaps of Yogi in different angles but Yogi was not bothered. All the time he was laughing and enjoying it. The author and his assistants asked several questions referring to the rituals and customs of the Hindu Religion. Yogi told the editors team to excuse him and admitted that Yogi did not know anything about the rituals and the customs.

Then one of the assistants asked a question, saying that like christian missionaries, in the Hindu religion, there was nobody to serve humanity. Yogi became very serious and spoke about the noble services of Mataji Krishnabai and still several other people and organizations like Ramakrishna Mutt. On seeing the seriousness of Yogi, the whole team realized that they were not sitting before an ordinary man but before a great Spiritual Master. After listening to Yogi, the whole team with all reverence bowed and prostrated before Yogi. The team came with the conventional religious questions and they just wanted to verify the answers of Yogi. But once they realized the spiritual energy of Yogi, they could not ask any more questions because it seemed absurd to ask questions of a great Yogi. Everybody preferred to be with him in total silence and listened to what he uttered. Later in the magazine they printed Yogi's photo in a beautiful way and wrote a few sentences about Yogi's spiritual energy. The photo brought a great numbers of new devotees to Yogi Ramsuratkumar.

After the interview was over, Yogi and the friends stayed in the Chatram. Yogi listened to the tales of their meeting with Mataji Krishnabai, Swami Satchidanandha and Sri Koti Swami at Puravipalayam. Sri Koti Swami, when the people asked for some demands, he would say, “Go and lie down”, showing a particular place. When the friends narrated the experiences with Sri Koti Swami, Yogi enjoyed it and used the exact words Sri Koti Swami used.

Both Parthasarathy and Murugeshji enquired about several things from the past life of Yogi and Yogi would answer all their questions. Suddenly Yogi would pretend that he had revealed some secrets and accused the friends that they had plucked words from Yogi and would say, “***Go and lie down.***” During this visit Yogi poured out all his attention on Murugeshji without allowing any interruption from anybody. The whole of the 3<sup>rd</sup> and 4<sup>th</sup> of March, Yogi poured his abundant grace on Murugeshji. On the 4<sup>th</sup> evening around 4 o’clock, Yogi repeatedly asked Murugeshji, in the manner of Sri Koti Swami, “***Go and lie down.***” On the 5<sup>th</sup> of March Yogi relieved the friends to start for their places. The friends prostrated before Yogi and got left from the Sannathi Street House. Usually when Yogi relieved the friends they would go immediately without turning back again. But this time, Murugeshji after he went down the stairs of the house, he turned back and saw Yogi. Yogi came down the staircase, stood in the street and raised both his hands to bless Murugeshji. Murugeshji again prostrated before Yogi and walked on the street. But he turned his face frequently to look at Yogi and Yogi came to the centre of the street and raised both his hands to bless Murugeshji. The friends had to turn left and Yogi disappeared. That was the last meeting of Murugeshji with his Guru Yogi Ramsuratkumar.

On 04/04/1984 Murugeshji was in Calcutta to introduce his younger brother to his business clients. Murugeshji wanted to retire from all the activities of his mundane life. He along with Parthasarathy had planned to go for Ganga Pradakshina without telling anybody. He arranged everything accordingly. But Yogi arranged it the other way. During his visit to his business client’s office at Calcutta, he suffered a massive heart attack. He was put on a stretcher and was told by his client that he had no need to fear because he was in the best doctor’s hands. Immediately Murugeshji responded, “Everybody is in the hands of God.” Those were the last words Murugeshji uttered. Then exactly at 4 o’clock, on the evening of 04/04/1984 Murugeshji breathed his last. It was a peaceful end. He was 45 years old. On the evening of

05/04/1984 the body was brought from Calcutta to Tuticorin on a charted flight. The body was put on the pyre the same evening and lit by Murugeshji's son Sri Sinnamani and Sri Senthil. A glorious life had come to an end.

After three days, Parthasarathy who was broken visited Yogi at Tiruvannamalai. As soon as Parthasarathy knocked the door, Yogi himself immediately came and took Parthasarathy inside. Slowly Yogi enquired of Parthasarathy about Murugeshji's demise. Yogi minutely enquired, how the body was brought, who lit the pyre and what had happened to the box in which Murugeshji's body was brought in from Calcutta. Finally Yogi declared, "*Murugeshji has become one with my Father. Murugeshji is worshippable.*"

Smt. Lalitha, Murugeshji's younger sister, had become an ardent devotee of Yogi since the early 1980's. On seeing her brother Murugeshji's devotion and deep involvement in Yogi, she also got the privilege to become an ardent devotee of Yogi. She wondered on seeing the transformation of her brother Murugeshji, after his acceptance of Yogi as Guru. The transformation of her brother strengthened her faith in her Guru Yogi Ramsuratkumar. She visited Yogi several times along with her mother Smt. Padmavathi or with her friends. Every time she visited Yogi with her friends, Yogi would shower his grace and attention on her. Yogi would spare his whole time for her whenever she visited Yogi. Smt. Lalitha was suggested by Yogi to go through the famous work of Sri Aurobindo, "Savithri". Smt. Lalitha bought the book "Savithri" and went through it. The book Savithri absorbed her totally and she would always quote "Savithri" whenever she talked about Yogi, life, God and philosophy. Her involvement in "Savithri" and Yogi was amazing.

After Murugeshji's passing away, her devotion did not diminish even though Murugeshji's other relatives' faith and love in Yogi became naught. Lalitha's conscious was filled with Yogi's remembrance. She was all the time chanting Yogi's Name. During her last visit to Yogi she presented Yogi with a woolen shawl on which she embroidered a peacock. Yogi appreciated the artistic work of Smt. Lalitha and wore the shawl for a very long time.

During her visit to Yogi, she expressed her desire to see the temple and the caves of the Holy Hill. Yogi took her and her friends to the Temple and the Hill. Yogi spent the whole day with Smt. Lalitha and her friends. Yogi concentrated upon Lalitha intensely by showering

abundant love and grace and relieved her the next day. Within a few days after she reached her place Tuticorin, she was murdered in broad day light, in her own house for the petty gain of a six sovereign gold chain.

After the demise of Murugesji, his wife Rajakumari was totally shattered and her children Sinnamani, Meena and Senthil felt the loss of their beloved father. But their devotion towards Yogi was strengthened and they always remembered Yogi. Even though the children were young, their love and devotion for Yogi were tremendous. Yogi mysteriously arranged everything for the children who got married with the suggestions and blessings of Yogi.

Smt. Rajakumari was allotted a cottage in the ashram as per the command of Yogi and the cottage was meant for Smt. Rajakumari alone.

The cottage was not to be given to any other devotees, Yogi told the administration that Rajakumari alone could stay with her friends and children. Smt. Rajakumari spent several months in the Ashram every year and whenever she found it difficult to live in the ashram due to her failing health, she would go back to her place Tuticorin to live with her children. In spite of the great loss of her beloved husband Murugesji in the family and material loss of the family property, it is amazing and inspiring to see the staunch faith of Smt. Rajakumari and her children in Yogi Ramsuratkumar.



Murugesji with his wife and children



Smt. Rajakumari Murugesji  
her mother-in-law Padmavathi  
with Yogi Ramsuratkumar

## 38. Parthasarathy

After Parthasarathy was married in 1971, he wanted to get remarried to someone else at Gudiyatam where he lived. His wife Rathika's elder sister's husband, Sri S.P. Janarthanan, who lived in Bangalore, asked Rajamanicka Nadar, his mother's younger sister's husband, who was also a devotee of Yogi Ramsuratkumar to suggest a way to solve this problem. Rajamanicka Nadar suggested Janarthanan go to Tiruvannamalai to see Yogi Ramsuratkumar, taking Rathika and her parents.

Janarthanan had taken his wife Vijaya, her sister Rathika and her parents to see Yogi at Tiruvannamalai. He met Yogi under the Punmai Tree behind the Tiruvannamalai Railway Station. He told Yogi about Parthasarathy. Yogi expressed a desire to see Parthasarathy.

Parthasarathy was in a serious financial crisis at that time and was searching for people who could lend him money to pay his creditors. He asked Janarthanan for money and Janarthanan said that he would lend him the money on the condition that Parthasarathy should agree to go with him to see Yogi. Parthasarathy was not interested in doing this.

Parthasarathy was the fifth son in a family of 6 sons and 2 daughters and he was the main breadwinner for his family. He was held in high esteem in family circles and he had concern for everyone except his wife Rathika. He wanted to divorce her. The marriage had been an arranged one and in a few days he had become disillusioned with her. While Parthasarathy was full of ideas and concepts about life, Rathika was a simple woman and she was shocked at his behaviour towards her.



Yogi Ramsuratkumar with Parthasarathy and Rathika

In 1976 his financial problems reached a crisis and he again asked Janarthanan for money. Janarthanan told him that they should first go to see Yogi in Tiruvannamalai and if Yogi agreed, he would give Parthasarathy the money. Parthasarathy thought that he could influence “the old Yogi” to tell Janarthanan to lend him the money.

At that time Parthasarathy was living in Gudiyatam, near Vellore. Parthasarathy went to Tiruvannamalai with Janarthanan to see Yogi on 30/08/1976. He saw an old man sitting in a mandapam. Janarthanan prostrated before him but Parthasarathy did not want to. Janarthanan asked Parthasarathy to prostrate before Yogi Ramsuratkumar, but he hesitated. Yogi leaned towards Parthasarathy and caught hold of his hand. Janarthanan introduced him to Yogi. Yogi kept asking Parthasarathy, ***“How did this happen? Father is so kind to send you here.”*** He kept repeating this.

There were a few people with Yogi, sitting in front of Him. Yogi asked the name of everybody who was present, and enquired whether he could do anything for them. The people told him that they wanted to have his blessings to which Yogi replied, ***“My Father blesses you all.”***

Yogi asked Parthasarathy if Rathika was all right. Parthasarathy replied that he didn’t know because she was staying with her parents. Yogi asked Parthasarathy how he was doing. He replied that he was in deep financial crisis and needed money. Yogi said, ***“You make Rathika happy and my Father will help you.”*** Parthasarathy asked Yogi how an unhappy man could make anyone happy. At that time, Parthasarathy liked to talk with people who knew English because he thought it lent him some sophistication and because Yogi talked in English, Parthasarathy began to find him attractive.

Yogi suddenly started talking about Buddha. Parthasarathy told Yogi that he didn’t like Buddha because he had run away from the family, leaving behind his wife, parents, his newborn son and had gone to the forest. “What has he changed in the world?” Parthasarathy asked. Hearing this, Yogi’s demeanor became very serious. He asked Parthasarathy, ***“What is the name of the Buddha’s mother? His wife’s name? His son’s?”*** Parthasarathy told him their names. He asked Parthasarathy how it was possible that he could remember the names of all these people who had lived more than 2000 years ago. Yogi said, ***“You don’t know the value of the name. The very name Buddha inspires several people. It can take one to divinity. The Buddha is in your heart, your being.”***

Again Yogi asked Parthasarathy to go and see his wife Rathika, and not to make her cry. ***"Rathika is weeping Parthasarathy. You go, make her happy."***

Parthasarathy told Yogi that he loved another girl and had promised to marry her. And since he had promised, it would be a sin not to do so. Yogi said, ***"Put that sin on this beggar's head."*** "This time it is alright Swami. If I am supposed to do the same thing with some other girl, on whose head should I put the sin again?" Yogi did not answer and kept silent for sometime.

After sometime Yogi continued to talk about Buddha at the mandapam and then they all moved into the metal vessel shop nearby where Yogi used to sleep in the nights. Yogi was full of energy. Parthasarathy was impatient to get ahead with his business and he told Yogi that if Yogi would recommend, Janarthanan would give him the money he needed. Yogi ignored what he said and told him that Rathika was unhappy and that Parthasarathy should make her happy.

Parthasarathy narrated how generous he was when he had surplus money - that he had donated to several temples and also for other noble causes. Now he was suffering. Yogi listened to Parthasarathy with rapid attention and appreciated him for his generous attitude. Taking advantage Parthasarathy again tried to induce Yogi to convince Janarthanan to help him financially. Yogi again replied that Rathika suffered a lot and Parthasarathy should make her happy.

Parthasarathy was in a strange mood because he had thought that he could convince the swami to recommend to Janarthanan that he lend money to Parthasarathy. That did not happen. Further, Yogi did not criticize Parthasarathy and what he had heard about being blessed by the Father sounded very strange to him. Though Yogi fully listened to him carefully, he had not reacted the way Parthasarathy expected him to. All the time he was coaxing him to go back to Rathika. After some time Parthasarathy and Janarthanan went to a lodge to stay for the night and visited Yogi the next morning at the Mandapam.

The next day was Vinayaka Chathurthi. Large crowds had come to see Yogi and brought with them the favourite offering to Ganesha, rice balls filled with coconut and sweet jaggery called kozhukkattais. Yogi kept saying ***"Ganesha will give a lot of sweets to this beggar and Parthasarathy."*** After a while Yogi went up to a place near the railway station where he used to sit under a certain Punnai tree, and he talked

to Parthasarathy as if he had known him for a long time. He asked Parthasarathy if he could sing devotional songs. Parthasarathy said that his mother had taught several devotional songs to him. Yogi expressed his joy and asked him to sing a song. Parthasarathy sang a couple of songs. Then Parthasarathy said that he had composed one English song. Yogi asked him to recite the song. The song was,

*"A lovely life that of mine  
Full of miseries that makes me divine  
Never the hell I see again  
When I know its life's chain.*

*Much more, more I wish to have  
As it will take close to his cave  
Such I make miseries mild  
Hence I can ever smile."*

Yogi asked Parthasarathy to write this song on a paper. He asked Parthasarathy whether he could make changes in the song to which Parthasarathy agreed. Yogi changed the poem to,

*"A lovely life that of mine  
Full of miseries that takes me to divine  
Never the hell I see again  
When I know its life's gain.*

*Much more, more I wish to have  
As it will take me to his lap  
Such I make miseries mild  
Hence I can ever smile."*

**"Parthasarathy you are a poet,"** Yogi said. **"Write a poem on this beggar,"** Yogi requested him.

Parthasarathy found that Yogi spoke in a way that he understood and he had made Parthasarathy love him. But whenever the question of money came up, he would bring up Rathika's name. Finally Yogi gave Parthasarathy a photo of his and wrote Parthasarathy's name in Hindi on the frame of the photo.

Yogi said, **"Go now and take this photo with you. Will you remember this beggar's name?"** Parthasarathy asked Yogi when again he could visit Yogi. Yogi replied, **"You can come with Janarthanan whenever you want to see this beggar, otherwise this beggar will not be able to recognize you."** Parthasarathy did not want to come back with Janarthanan so he told

Yogi, "No, I will make you remember me when I come back alone next time." Yogi kept laughing at this. He prostrated before Yogi and Yogi patted him on his back.

Janarthanan left for Bangalore, and Parthasarathy went to Gudiyatam. However, Parthasarathy came back after 5 days to Tiruvannamalai and went to see Yogi. Yogi welcomed Parthasarathy with joy and made him sit near him. Yogi enquired about Parthasarathy's financial problems with all the concern. Parthasarathy talked about his need for money, but Yogi didn't respond but held his hand.

Yogi asked Parthasarathy to sing a song. He sang a devotional song and Yogi applauded his singing. Parthasarathy informed Yogi that he had written a song on Yogi "**Vedakaman**" in Tamil and Yogi asked him to sing the song. Though Parthasarathy had not set the song to music, he did so on the spot and sang the song. Upon hearing the song, Yogi patted him on the back and flattered Parthasarathy, saying "*If anybody comes near this beggar, the Lord Annamalai will protect them—oh, oh! Parthasarathy has written a wonderful song on this beggar.*" Parthasarathy began to feel superior to all the other devotees who had gathered there, and they seemed jealous of all the attention he was receiving from Yogi.

Parthasarathy had business transactions with the people at Gudiyatam and he could not repay the money for the goods he had purchased from them. The business people filed a complaint with the police and had him put in jail for 18 days. Parthasarathy was doing a Match Box business at Gudiyatam. He purchased this from the manufacturers and sold it in the northern parts of India. It was very prosperous in the beginning. But after Parthasarathy's disappointment over his married life, he got caught in the web of an affair with a young girl, and was not able to give attention to the business. His intelligence did not work on how to handle money. He spent money in a way to attract people and in due course he was in debt.

The people who had great trust in Parthasarathy suddenly started giving pressure to him to repay the money. Till that time Parthasarathy was managing it by telling several lies. After he met Yogi, he got emboldened and wanted to finish this mess by telling the truth to the people that he had no money to repay. The people were shocked. They started enquiring about Parthasarathy's family and found his

father-in-law was rich enough. So they decided to put Parthasarathy in the police station by giving complaints.

At the police station the Inspector threatened him by saying if he would not arrange money he would put him in jail. Parthasarathy contacted Rathika over the phone and pleaded for money. But poor Rathika was just weeping and could not do anything. Parthasarathy was disheartened and finally said to the inspector that he could not arrange the money. The inspector filed a cheating case and presented Parthasarathy in the Vellore Judicial court. The court remanded Parthasarathy for 18 days and put him in the Central Jail at Vellore.

Janarthanan came from Bangalore. He asked the jail superintendent, who was a devotee of Yogi to threaten Parthasarathy with bad consequences if he did not go back to live with his wife. The jail superintendent called Parthasarathy to his office in the jail and threatened him if he didn't live with Rathika, he would destroy the girl's (Parthasarathy's lover) family. Parthasarathy was calm and did not protest or argue.

In the meantime one of Parthasarathy's younger brother Madhusudhanan came from Vandavasi and got him out on bail. Parthasarathy, after getting the bail asked Janarthanan to take him to Tiruvannamalai to see Yogi. So they all went to Tiruvannamalai to see Yogi from Vellore. They saw Yogi at the mandapam, as there was a heavy rain that day and Yogi could not move to the Punnai Tree.

Parthasarathy told Yogi in Hindi so that the others couldn't understand. "I think you are the cause of all my problems and you are doing some black magic!" The Yogi got angry and said in English, "*Yes, this Beggar is the only reason for all that is happening in your life, in everybody's life, why in the whole universe. He is one without second and the only reason for all the happenings.*" Parthasarathy was surprised at the energy behind this outburst. He did not know what to say.

Yogi asked him to come nearer and patted him. Parthasarathy started crying. Yogi calmed him down saying that even Sri Aurobindo was in prison and he realized God only in the prison. Aurobindo was able to see Krishna there and everywhere. Yogi consoled Parthasarathy saying, "*Father wanted you to go to prison and it is good for you. Whatever happens, happens by the will of my Father. So, nothing is wrong Parthasarathy. Everything is perfectly alright.*"

Then Yogi urged Parthasarathy to go with Janarthanan, much against his will. Janarthanan did not want to take Parthasarathy home with him. So he decided that they should go to Madras to see Gnanagiri Ganeshan who had started a paper mill in Pondicherry and Rajamanicka Nadar.

Ganeshan talked to Parthasarathy, quoting the scriptures, in a highly philosophical vein, which made no sense to Parthasarathy. He was hungry and broke and all he wanted was to eat some food. The dress he was wearing since the last 20 days was dirty and smelled. He had no chappals.

Parthasarathy was expecting a loving and understanding gesture from the friends to assure him a secured life. The friends gave only advice and instructions and finally dropped him in the streets of Madras alone.

Ganeshan went back to his house. Janarthanan took Parthasarathy to a ready-made garments shop and purchased one set of clothes for him. Rajamanicka Nadar's elder son and Janarthanan took him to the Taj Coromandal hotel and fed him. There was a heavy downpour that day. Janarthanan wanted to go back to Bangalore but he did not have enough money to settle the lodge bill. He asked Parthasarathy to ask Ganeshan to settle the bill. Parthasarathy did so and Ganeshan sent his manager and settled the bill.

Parthasarathy was put in the streets of Madras and he did not know what to do. He had no money. Finally he went to a friend. He would stay at the friend's house in the night, and would spend the daytime on the Madras beach writing songs about Yogi, which later became a hit as Yogi liked the songs.

At that time some scholars, Dr. T.P. Meenatchi Sundaranar, the first Vice Chancellor of Madurai University, Professor A.S.Gnanasambandan and several others were preparing to celebrate Yogi's Jayanthi in the year 1976, December 1<sup>st</sup>, at Subbaiah Nadar Madam in Tiruvannamalai to bring out one Jayanthi Malar (Book). Parthasarathy had compiled 108 songs on Yogi. Yogi insisted that the scholars include the songs in the Jayanthi Malar. But the scholars were telling Yogi that they were not worthy enough to be printed. But Yogi forced the scholars to go through it again and again and then they would understand that there was something in those songs. Yogi said that those songs were

composed when Parthasarathy was in deep crisis and in great pain and so there should be something in it.

Dr. T.P. Meenatchi Sundaranar later talked about this event in the Jayanthi function, on December 1<sup>st</sup> 1976, "We all thought Parthasarathy's poems were worthless to be printed in the Jayanthi Malar. But Swami insisted we go through it again and again. So we started typing and while doing so, a current passed through us and it was vibrating and was so intense. Then we asked for pardon from Swami and printed the same in the Jayanthi Malar without any arguments. Then we realized bakthi is more important than grammar."

Meanwhile, the girl whom Parthasarathy loved had heard of his plight and decided not to have anything to do with him. Her parents arranged her marriage and though Parthasarathy wanted to go and see her, he was not able to. After he met Yogi, he could not see the girl he loved. Later Yogi explained to him that when Father wanted to do something, he would create "a situation".

Yogi consoled Parthasarathy with soothing words and gave him energy to bear the loss. Yogi told him about the ancient saints' renunciation and also about Kunti who demanded Krishna for more problems in every birth so that she could remember Krishna constantly. Parthasarathy went back to Madras.

In a few days Parthasarathy could not withstand the problems of day to day life and the loss of the girl he loved. He became suicidal and left Madras for Tiruvannamalai. He went to the mandapam to see Yogi but he was not there. He was told that Swami was with Dr. T.P. Meenakshisundaram, the first vice chancellor of Madurai University, in a chataram (inn). Parthasarathy went there and knocked on the door. The door was opened by a small girl and Yogi himself came to the door. He took Parthasarathy inside and made him sit beside him.



Dr. T.P. Meenatchisundaranar  
with Yogi

Yogi asked Parthasarathy to sing a song, but he replied that he wasn't well. Yogi asked one of the women present there, to give him food, which he refused saying he was not well. Then Yogi got hold of his hand. Yogi asked a lady there to dance. Parthasarathy got annoyed that Yogi was enjoying the dancing while he was suffering and he sprang up. Yogi asked him what had happened. Parthasarathy said firmly that he wanted to leave. Yogi said, "*Alright, my Father will be with you. You can leave now.*"

Parthasarathy left Yogi and reached the lodge. He wrote a two-page letter addressed to Yogi saying that everybody had deserted him and he had gone to Yogi for solace and he too had deserted him. After completing the letter he consumed a pesticide to kill himself. He felt anxiety and fear. He kept the door of his room in the lodge open and lay down on the bed. After that he was not aware of anything.

The next thing he felt was the hot sun rays hitting his face through the east-facing window of his room. He got off the bed. He felt no ill effects from the poison he consumed. Parthasarathy felt furious towards Yogi, feeling that he was playing some trick on him. So he left the lodge in great anger to see Yogi.

Parthasarathy found Yogi near the Punnai tree. When Yogi saw him approaching Yogi with anger, Yogi ran to him, caught hold of his hands and pointed to the top of the mountain. "*Go to the top of the hill and jump from there. Let us see whether you die or not,*" he told Parthasarathy. "*You don't know that you are under the protection of this Beggar.*" Parthasarathy was amazed at how Yogi knew about his suicide attempt. He could not say anything. Tears came running from his eyes. Yogi took him to the place where he was sitting. Yogi kept holding his hand for a long time. There were others around him and they kept singing Yogi's name. Yogi asked Perummal to bring coffee for all. Yogi drank some coffee from the dry coconut shell and asked Parthasarathy to drink the rest.

Soon, Murugeshan with his family came from Tuticorin to see Yogi. All the while, Yogi kept holding Parthasarathy's hand but did not talk to him. In the night he did not allow Parthasarathy to go back to his lodge. Yogi took Parthasarathy along with him and made him stay with him for the night at the corridor of the vessel shop.

The next day another devotee from Sivakasi, Sivasankaran with his family came to see Yogi and spent time talking with Yogi and Murugeshan. Both Murugeshan and Sivasankaran stayed at Sivakasi Nadar Chatram and Yogi took Parthasarathy with him and allowed him to go to his lodge only to take a bath and change clothes but would insist he stay with other friends.

Yogi would ask what time it was. Parthasarathy was astonished that whenever Yogi asked for the time, hours had passed without him being conscious of it. Parthasarathy realized that time did not matter because when there is love, there is no time. It was Yogi's love and Grace that sustained and protected him and he realized that God alone could love in the manner that Yogi loved others. "***God tortures, God kills, because he loves,***" Yogi said, quoting Sri Aurobindo.

Parthasarathy was practically illiterate when he first met Yogi. If he knew anything , it is from his association with Yogi. On January 22, 1977, Parthasarathy left Tiruvannamalai to Vellore to appear in the court. Yogi gave him 200 rupees. Parthasarathy did not settle his dues at the lodge, which was above Rs. 200 but went straight to Vellore to appear in court, and then went to Madras. He left without collecting his baggage at the lodge.

Parthasarathy would come back from time to time to see Yogi, who asked him to stay in the Sivakasi Nadar chatram and not at the Park Hotel where he normally used to stay. For another two years Yogi wouldn't talk to Parthasarathy except to merely motion him to sit and ask if he had written any new songs. He would inquire of everyone what he could do for them, but he would skip Parthasarathy and ask the man next to him. Parthasarathy was waiting to tell him and express himself about his condition but he never got the chance.

During that time, Yogi used to say , "***Whatever happens, happens by the will of my Father. So nothing is wrong in this world. Everything is perfectly all right. My Father alone is the doer and my Father cannot commit any mistake. So everything is perfectly all right.***" On hearing this Parthasarathy started to wonder. As he was suffering total disorderf in his own life and saw everywhere around the world only chaos, confusion, conflicts and other turmoil, he was wondering how Yogi could declare such statements. As Yogi stopped talking to Parthasarathy, he could not get the courage to put his doubts to Yogi. Suddenly Yogi enquired about Parthasarathy's youngest brother Sankaranarayanan. Parthasarathy

said that he was studying Medicine in Madurai Medical College. Yogi suggested Parthasarathy go and see him.

As per Yogi's suggestion Parthasarathy went to Madurai to see his brother. When he was talking to his brother, suddenly he got an urge to see the anatomy section of the hospital. He requested his brother to take him to the anatomy section. His brother took him there. Parthasarathy saw that in the big hall several dead bodies were kept, well preserved and the students were doing some research work on the bodies. One of the bodies was kept on a cement platform and its abdomen was opened. It seemed to be in total disorder. Parthasarathy enquired of his brother why it was in such disorder. Parthasarathy's brother replied, "What you are seeing is perfectly in order. If anything is slightly displaced, you cannot bear the pain and then only there will be disorder." Parthasarathy felt thrilled and understood what Yogi meant to say. Behind every apparent disorder there is a perfect order.

By this time Parthasarathy was begging for money from various friends and contacts. Yogi asked him to read Papa Ramdas' book "In Quest of God", which made him feel better about begging. Parthasarathy couldn't bear to go back to his parents. They were in a poor financial shape. However, he asked his wife to go with him, hoping that he could get some money off her to start another business. But Yogi asked her not to go with Parthasarathy but to remember Yogi's name and to do tulasi puja.

Yogi had stopped talking to Parthasarathy after he tried to kill himself with poison. Parthasarathy had then stayed with Yogi for a whole month. Yogi would ask others to tell Parthasarathy to sing a song, bring coffee from the Udupi hotel—all indirectly. When they were left alone, he would say "*Sing this beggar's name,*" to no one in particular. Parthasarathy wanted his love for Yogi reciprocated. Whenever he ignored him, it caused him great pain. Parthasarathy would start singing more songs and whenever he looked at Yogi, Yogi would turn his face away.

In 1979, Parthasarathy told Yogi that he wanted to work and asked him if he could ask Janarthanhan for a job. Yogi said no, but if Janarthanhan offered him a job, that would be fine. After a few days stay with Yogi, Parthasarathy wanted to go to Bangalore to explore the possibilities of getting a job there. Yogi gave him money and Parthasarathy went to Bangalore.

In Bangalore Parthasarathy met Janarthanan who was willing to give him a job but he would have to ask Yogi first. Yogi told Janarthanan that he should obtain permission from his brothers and parents to keep Parthasarathy as one of the staff in his office. Janarthanan's brothers and parents agreed to this. Janarthanan asked Parthasarathy to stay in a small quarters in the ground floor with the other staff of his office while he lived on the first floor. Parthasarathy was in such a dire need that he had to ask Janarthanan to give him money for another set of clothes.

Meanwhile, Yogi had asked him to read the works of Swami Rama Tirtha, "In Woods Of God Realization" all the six volumes and J. Krishnamurti's Note Book. In 1977 Yogi had prescribed for Parthasarathy all the works of Papa Ramdas, J. Krishnamurti and Rajneesh. Parthasarathy had no money to buy these books but it happened that Janarthanan, who loved books, could actually buy all these books that Yogi had asked Parthasarathy to read, even though Yogi had asked Janarthanan to read only Kambaramayana. How this happened, Parthasarathy could not understand, whatever book Yogi prescribed for Parthasarathy, Janarthanan would buy the same books out of his own love for books. The words of Swami Rama Tirtha that "God cannot exist without you" made Parthasarathy feel energized and Yogi indirectly gave him the significance of God. At this time, Parthasarathy wrote so many songs on Yogi that he became quite well known among the devotees of Yogi.

In the meantime, within six months of joining work in Janarthanan's office at Bangalore there was some misunderstanding due to one of Janarthanan's brothers, between Janarthanan and Parthasarathy. The latter felt that he could not live anymore under the custody of Janarthanan. He wanted to leave and when he expressed this to Janarthanan, Janarthanan asked him to go to Yogi.

Parthasarathy reached Yogi and he expressed his inability to live at Janarthanan's place. Yogi asked him that if he decided to leave Janarthanan why did he come to Yogi. Parthasarathy told him that he wanted to live at Bangalore in the custody of Janarthanan but the situation there did not allow him to have a peaceful atmosphere. Yogi became silent for some time and then he asked whether it would be possible for Parthasarathy to stay with Yogi for a few days. Parthasarathy

said yes. Then for the next three weeks Parthasarathy was with Yogi, spending the whole daytime for ten days and the rest of the days the whole night with Yogi.

In the day Parthasarathy would do all sort of work Yogi asked him to do, bring eatables from the hotels and sing songs. In the night Yogi would ask him to chant his name and Parthasarathy would chant the mantra the whole night without a break.

One night when it was past midnight, Yogi suddenly got up from his bed and sat before Parthasarathy. The latter stopped chanting and was looking at Yogi's feet. Yogi asked Parthasarathy to repeat what he said. The atmosphere was strangely different and it was vibrating with a mysterious silence. Yogi uttered very seriously loading all his energy, "***Yogi Ramsuratkumar***" and Parthasarathy repeated in the same tone "***Yogi Ramsuratkumar***". Yogi uttered this three times and Parthasarathy repeated. From that day the name of Yogi, Yogi Ramsuratkumar became inseparable to Parthasarathy and Parthasarathy was never the same after this (extraordinary event) powerful initiation.

After this event the next day Parthasarathy felt an unusual peace and bliss throughout his frame and he did not feel hungry or thirsty. For the next few days if Yogi offered him anything to eat, then only Parthasarathy ate otherwise he could not eat anything. But his physique never suffered, instead he got more energy and vibrated with peace. When Yogi enquired the next day how he felt, Parthasarathy replied that he was not able to feel him. Yogi replied, "***Oh, you were in meditation.***"

During this period, one night Yogi wanted Parthasarathy to remind Him that he should attend a marriage in the morning at 5 o'clock. As usual Parthasarathy was chanting Yogi's Name throughout the night and around 4 in the morning Yogi got up. Instantly Yogi wanted to make himself ready to attend the marriage. He wanted to change his dress, as it was dirty. Even though Yogi did not bother about his and Parthasarathy's morning ablutions, Yogi wanted to change his dress. So he picked out one parcel from the heaps of the bundles, which were offered by the devotees, in one corner of the hall in the house. That was a dhoti and Yogi changed it. He removed his dirty shirt and again picked one more parcel and opened it. That too was a dhoti. He tried again for a few times but every time it was a dhoti.

Yogi could not find a kurtha and so he tried to cover his upper portion of his body with the long end of the dhoti and asked Parthasarathy whether it was all right. As it did not look nice Parthasarathy did not answer. Yogi said, "*Oh, you don't like it*". Then he tried again with the dhoti to cover his upper portion in a different way and again asked Parthasarathy whether it was presentable. Parthasarathy did not reply as he did not like that also. Yogi asked Parthasarathy to go and pick up one parcel and open it. Parthasarathy got one and opened it and fortunately it was a kurtha. He gave it to Yogi and Yogi wore the kurtha. Yogi became all white. Yogi said, "*The dress is ok now, but this bad smell.....*" by saying this he produced a different sound as if he was commanding some one. Lo, the bad smell was gone and a pleasant sandal wood smell started emanating from his frame. In the morning he did not take a bath or even wash his face and still Yogi was glowing with a divine brilliance and kingly look.

The King with Parthasarathy after locking up the house, carefully started walking to the Kalyana Mandapam. The people at the marriage hall welcomed Yogi with great reverence and asked Yogi to sit near the homa just opposite to the couples. Yogi sat there with Parthasarathy by his side and was there for more than an hour till the completion of the marriage rituals.

After the marriage was over, Yogi asked Parthasarathy to go to Udupi Brindavan Hotel to take his breakfast and come again to the Kalyana Mandapam. Parthasarathy took his breakfast and returned to the Kalyana Mandapam after an hour and searched for Yogi by peeping inside the mandapam from the main door. Suddenly he could hear Yogi's loud laughter from behind and when Parthasarathy turned back at the office room, Yogi was sitting in the office room. Yogi said, "*You are looking for this beggar every where but this beggar is right behind you!*"

Yogi asked Parthasarathy in which room he was staying. Parthasarathy was staying in the same building called Sivakasi Nadar Chatram. Parthasarathy said he was staying in the room upstairs. Yogi and Parthasarathy went to the room and Yogi wanted to remove the bed from the cot and lie down. Parthasarathy also lay down on the ground and both took a rest for some time.

In the evening around 3 o'clock, Yogi asked Parthasarathy to go with him. Parthasarathy locked the room and walked with Yogi. Yogi got hold of Parthasarathy's hand and took him to one friend's house

in Thiruvoodal Street where the Sivakasi Nadar Chatram was situated. Yogi asked Parthasarathy to wait for him and he went upstairs and came back after half an hour with a book in his hand.

Yogi took Parthasarathy to the temple through the south gopuram. Parthasarathy was wearing chappals and as Yogi pulled Parthasarathy into the temple he just threw the chappals outside the temple. There Yogi took him to the Sampantha Vinayagar Sannathi and he stood near a pillar. As soon as Yogi stood near the pillar, Parthasarathy moved away from Yogi because it was the strict instructions from Yogi that none of his people should disturb him when he was in the temple complex. So, Parthasarathy sat in a corner in the shade near Madappalli, all the time looking at Yogi.

After a few minutes, Yogi gesticulated to Parthasarathy to come near him. Parthasarathy went near Yogi and Yogi asked him to sit just before him on the hot rock flooring. It was burning hot and Parthasarathy had to sit and within a few minutes his legs and bottom were burning and he was not able to sit. He went to Yogi and Yogi enquired why he had got up. He told him that he had thrown his chappals outside the temple and so he would pick it up and put it where it should be put. On hearing him, Yogi enquired "***Do you think the chappals will be there?***" He told him that he did not know.

Yogi took hold of Parthasarathy's hand and went to the south kopuram to search for the chappals. The chappals had disappeared, somebody had taken it away. Yogi asked Parthasarathy to go to the room and get washed and purchase a new pair of chappals and then to come and see Yogi. Parthasarathy ran towards his room and poured chilled water on his legs for sometime. There were several blisters on the legs. Then he went to a shop and purchased a new pair of chappals. He went to the Sannathi street house and met Yogi there. Yogi asked, "***Have you purchased the new chappals?***" Parthasarathy replied yes. Then Yogi enquired at what rate he purchased the chappals. Parthasarathy told it was Rs.16. Yogi enquired of the cost of the chappals, that Parthasarathy had lost. Parthasarathy told that the cost of the lost one was Rs.45. Yogi again asked why he had not purchased a new pair at the cost of the lost one. Parthasarathy did not answer. Yogi said "***Oh you don't have money. Its all right***", Yogi said and again enquired where the new chappals were. Parthasarathy said it was in the outside verandah. Yogi got up and took him to the verandah and saw the chappals. Then again Yogi took him inside and asked him to chant Yogi's name.

After three weeks Yogi asked him where he wanted to go. Parthasarathy replied that he would like to go to Bangalore. Yogi expressed his joy and gave money to Parthasarathy for his journey to Bangalore. At Bangalore Parthasarathy once again joined and worked in Janarthanan's office.

In a few months Parthasarathy became totally different and his attitude towards his wife had changed. He sincerely thought he should not hate Rathika. He realized that hating anybody or anything would not lead one to peace and joy. Even though love was not possible for anyone other than the God Realized People, Parthasarathy thought it could be human not to hate fellow humans. He asked Janarthanan for a leave of absence from his work. Janarthanan thought that Parthasarathy wanted to go to Yogi but when he heard that he wanted to go to Rathika, he feared for his motives. At this time, Parthasarathy was talking only about the saints and their teachings out of the influence of his reading. Everyone thought that either he had gone mad or he was pretending he was leading a spiritual life.

Parthasarathy wanted Rathika to accompany him to Bangalore but Janarthanan wanted Yogi to confirm the correctness of this action first. Janarthanan went to see Yogi, who asked him to arrange for Rathika and Parthasarathy to stay together in Bangalore. Janarthanan arranged a small house for Parthasarathy and Rathika. The couple started living in the small house at Bangalore. Parthasarathy at this time was thinking only of his Guru and though he was staying together with Rathika, it was not as man and wife. His behavior made her suspicious and she cried frequently. Janarthanan and his wife were very upset at seeing this and they started scolding Parthasarathy.

They tried to convince him to change his ways. Janarthanan would quote a verse from Tirukkural and Parthasarathy would counter-quote in favour of the celibate life. Janarthanan urged him to go and see Yogi to talk about this. But Parthasarathy retorted that he was not a thief to be policed by Yogi. He wanted it settled between himself and Rathika.

After much coaxing by Janarthanan, Parthasarathy agreed to go with Rathika to see Yogi. Yogi inquired why they had come to see him. Janarthanan explained matters. Yogi, however, talked in support of Parthasarathy and recounted the story of Thiruneelakantha. He said Parthasarathy wanted to do penance for Yogi's Father.

Parthasarathy had then a strong longing to realize God and he wanted to work for it. He felt that remaining in solitude and remembering Yogi's name was the only way to attain Godhood. God Realization was the sole goal for Parthasarathy then and all else was nothing to him. He had no fear, no anxiety. The influence of the lives of the saints particularly Swami Ramdas, Rama Tirtha and J. Krishnamurti played a major role in making Parthasarathy whole.

After going through Rama Tirtha's, In woods of God Realization, Parthasarathy wanted to spend time in the remembrance of God. He wanted to realize God. He wanted to be totally in solitude. At that time he was not bothered about physical comforts and a simple meal was sufficient for him. The name Yogi Ramsuratkumar became part and parcel of his being and without his efforts the name vibrated in his being all the time. He felt as if he was totally one with God and in that intoxication he dismissed everybody's protest out of care and concern.

Janarthanan got upset and quoted Swami Rama Tirtha - that penance could be done even in the bathroom. To this, Parthasarathy said sarcastically that he had only a common bathroom and no penance was possible there.

Yogi supported Parthasarathy's arguments and asked Janarthanan to make arrangements for a separate room so that Parthasarathy could do his penance undisturbed. He could meditate inside the room and Rathika could lock the room from outside, watching that none could disturb him. Yogi quoted the story of Parvathi who waited patiently with the nectar in her hands to offer Shiva who was deep in meditation. As soon as Shiva awakened from the deep meditation, Parvathi would offer the nectar to Shiva who would drink the same and again would go into deep meditation.

After this, everybody came back to Bangalore. Janarthanan, out of frustration did not do anything as per the suggestion of Yogi to make a room for Parthasarathy to do his penance. Parthasarathy was least bothered and he continued to live the way he found most blissful.

He was an obedient servant in the shop. He was a good friend and a man who would listen to others problems and was always least affected by the irritating comments from his relatives. He had no fear about his future and he always felt secure as if he were in the lap of his

father Yogi Ramsuratkumar. Whenever anybody tried to counsel him to adopt the ways of the world to live in this world, he would respond that it was the botheration of God who was none other than Yogi Ramsuratkumar. It irked Janarthanan. Rathika was not happy either and she was in constant fear of the future.

Sivasankaran, Parthasarathy and Murugesji made a plan to go on a pilgrimage, starting with a visit to Yogi in Tiruvannamalai. Janarthanan did not want to give permission to Parthasarathy to go on the pilgrimage. Murugesji was the richest man in the Nadar community and he was very close to Parthasarathy who was a pauper. This friendship astonished several people but Murugesji was least bothered. He loved Parthasarathy and treated him with equality and respect. It all happened due to Yogi's closeness to Parthasarathy.

Yogi encouraged the friendship of Murugesji, Parthasarathy and Sivasankaran. Both Murugesji and Sivasankaran were rich people. This friendship in Yogi was different from the normal friendship and all the three used to talk only about life, God and Guru, Yogi Ramsuratkumar. Yogi did not allow others to disturb this friendship. Yogi asked all the three to meet every month once, for three days in any one of their houses. So the relatives and friends of Murugesji and Sivasankaran were disturbed when they saw Parthasarathy moving with these friends.

Parthasarathy and Rathika once visited Yogi. Parthasarathy was telling Yogi that Murugeshan wanted him to come to Sivakasi to get into some business as a salesman on a commission basis. Yogi suggested he wait for some more time. At this time Janarthanan wrote a letter to Yogi that he would sanction the leave for Parthasarathy either to go to Ananadashram or on the pilgrimage with Murugeshan and Sivasankaran and not both.

Parthasarathy wanted to go to Anandashram as well as on the pilgrimage with the other friends. On seeing the letter from Janarthanan, Yogi immediately asked Parthasarathy to move to Sivakasi permanently. Rathika had a fear and she expressed it to Yogi. Yogi told her that Parthasarathy would not commit any harm to her, so she had no need to panic. Both Parthasarathy and Rathika went to Bangalore and informed Janarthanan about Yogi's intention to go and settle at Sivakasi. Janarthanan relieved them and both went to Sivakasi. Murugesji arranged a house for them at Sivakasi. Parthasarathy joined

a Printing Ink Manufacturing company as a commission agent and within a year he had a sizeable income, which enabled him to bring his parents, brothers and a sister to live together at Sivakasi. By this time Rathika got used to being with his family and loving them.

Prior to leaving for the pilgrimage, all the friends Murugeshan, Sivasankaran and Parthasarathy along with their families came to Tiruvannamalai to see Yogi. Sri Ki. Va. Jaganathan, a scholar, had also come to see Yogi. Yogi took Sivasankaran and Murugesji along with Ki.Va. Jaganathan and asked Parthasarathy to stay in the Chatram to look after the ladies and children. Parthasarathy arranged food for the ladies and the children and they took the food. They wanted Parthasarathy to take food as it was getting late. He told them that he would like to take food along with Yogi and other friends.

As soon as Yogi returned with the friends Murugeshan and Sivasankaran, Murugeshan's mother Padmavathi told Yogi that Parthasarathy had great love for Yogi and that he had refused to take food without Yogi. Yogi said, "*If Parthasarathy cannot love Rathika, then it is impossible for him to love this beggar.*" Parthasarathy was dumbfounded that Yogi was encouraging him in doing penance but yet could say this too. He was hurt and shocked. He contemplated for a long time but still there was pain and confusion. Yogi was all the time laughing.

Swami then made them cancel their tour program. (They were to go to Bangalore, then proceed in a van to see different saints, sadhus and Rajneesh too.) He said, "*This Beggar is enough for you.*" They stayed with Yogi for a week and then went to Kodaikanal to stay for a week as per the suggestion of Yogi.

There, the friends' families discussed Parthasarathy's situation and asked him to lead a normal life with his wife so nobody could find fault with him. Finally, Parthasarathy was convinced.

Yogi used to say, "*Every thing happened, happened by the will of my Father. So, nothing is wrong in this world. Every thing that happened is perfectly alright, because my Father cannot commit any mistake. Every thing is my Father. My Father alone exists in every thing and in everywhere. People who see my Father in all the things are always near and dear to my Father and you people are near and dear to my Father.*"

Murugeshan had awakened Parthasarathy into the reality that Father was the sole doer and we should remain as a tool. Hating and

refusing the law of nature would never bring forth the wisdom of the Supreme. Moreover Yogi once expressed his satisfaction, in a choking voice by saying, *“This beggar committed a great mistake by running away from his family to remember my Father all the time. But this beggar is very happy on seeing you friends, even though you are all living in the family and still remembering my Father all the time. This beggar feels at home with you friends. This is Vaikuntha for this beggar. So far this Beggar’s Name is there in this world, the names of Murugeshan, Parthasarathy and Sivasankaran will also be there.”*

On seeing the reality behind the words of Yogi and Murugeshan, Parthasarathy started to reason out and found that living with a girl of devotion would not affect one’s spiritual growth. When Murugeshji pointed out various saints’ lives, living with their wives and children and still one with God, Parthasarathy decided to have a normal life. By doing so, the renunciation he exhibited had gone within unnoticed. By making Parthasarathy have a normal life, Yogi made him understand the problems of relationships in this world. In the later years, Yogi would say, *“This beggar was worrying about Parthasarathy. But somehow my king Murugeshji changed Parthasarathy.”* From that day, everything came to Parthasarathy and Yogi started showering his love and compassionate grace on Parthasarathy.

Whenever the three friends were with Yogi, Yogi would not allow others. Yogi would keep them near him for several days. When the three decided to walk from Tuticorin to Tiruvannamalai, Yogi encouraged the proposal. The three walked together and experienced severe hardship. Then again Murugeshji and Parthasarathy with the help of a friend Anand walked from Tuticorin to Tiruvannamalai, this time without much hardship.

In the year 1983, Yogi wanted to make audio cassettes of the songs of Sri Periasamy Thooran on Yogi. Yogi also gave instructions to Murugeshji to get guidance from Periasamy Thooran. The next three months Murugeshji worked on that. Sri Periasamy Thooran recommended the top ranked singers to sing his songs and Murugeshji arranged for them. During the recording Murugeshji wanted Sivasankaran and Parthasarathy to join him to help him at Madras. There Murugeshji was irritated on seeing the indifferent attitude of Sivasankaran regarding the recording of the songs. Somehow the recording was over and it was the first audio cassette of the songs on

Yogi. Yogi listened to the whole cassette with great attention and told Murugeshji to distribute the same to all the devotees free of cost.

In the year 1984, Yogi wanted Murugeshji and Parthasarathy to visit Anandashram with their families and stayed there for three days. Murugeshji and Parthasarathy went there and had the darshan of Mataji Krishnabai and Swami Satchidananda. Yogi also asked Murugeshji and Parthasarathy to enquire of Swami Satchidananda about Yogi's early life. Yogi asked Murugeshji and Parthasarathy to go through "The Vision" the monthly magazine of Anandashram from the year 1950 to 1955 so that they could get several materials on the life of Yogi.

Earlier Swami Satchidananda had compiled and published a book, "The Gospel of Swami Ramdas". Swami Satchidananda mentioned in that book about Yogi being mentioned as BIHARI. Yogi told Parthasarathy during one of the meetings along with Murugeshji that there were references about him in the Gospel. Parthasarathy replied that there was no mention of Yogi in the book with his name. Then Yogi said that Swami Satchidananda mentioned Bihari instead of his name R. S. Kunwar.

Murugeshji and Parthasarathy went through the old editions of The Vision, during their visit at Anandashram. They happened to see the same material already mentioned in the Gospel. When both Murugeshji and Parthasarathy asked for more details, Swami Satchidananda was evasive.

After both Murugeshji and Parthasarathy returned from Anandashram, on the way they both had darshan of one Koti Swami of Puravipalayam near Pollachi by the instructions of Yogi. There both Murugeshji and Parthasarathy enjoyed the company of the Koti Swami and were there for more than two hours in a blissful state. The saint was showering his abundant love and grace on the friends.

In the year 1984, March 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Yogi invited both Murugeshji and Parthasarathy to Tiruvannamalai to help him because an editor of a spiritual magazine would come to Tiruvannamalai to have an interview with Yogi. Both Murugeshji and Parthasarathy reached Tiruvannamalai and were with Yogi for three days. On 4<sup>th</sup> March around 4 p.m. Yogi was indicating something, which the friends were not able to comprehend. Yogi spent the whole three days with the friends and he did not allow anybody to come near him. All his attention was on Murugeshji and

he showered his love and grace on Murugeshji. On 5<sup>th</sup> morning Yogi saw his friends off and it was the last meeting for Murugeshji. In the next month April 4<sup>th</sup>, 1984 Murugeshji passed away at Calcutta. When Parthasarathy met Yogi again on 08/04/1984, Yogi told him that Murugeshji had realized his Father and he was worshippable.

Parthasarathy was completely broken and exhausted after the demise of his dearest friend Murugeshji. He could not sleep continuously for four days as the news of his friend Murugeshji totally shattered him. When he visited Yogi, Yogi in his own mystical way, participated in Parthasarathy's sorrows. Yogi said that he had believed it only after Yogi received the detailed telegram from Parthasarathy informing him of the demise of Murugeshji.

It was in the early morning on 08/04/1984, that Parthasarathy met Yogi in the Sannathi Street House. Yogi enquired how the body was brought to Tuticorin, who did the final rites and what happened to the box in which Murugeshji's body brought. He answered all the questions. Suddenly Yogi asked Parthasarathy how many days had passed since he had slept. Parthasarathy said that he could not sleep from the date of Murugeshji's death.

Somebody knocked on the door at that time and Yogi himself went outside to see. When Yogi returned, he brought two parcels. Yogi opened the parcels and it was hot idlies. Yogi asked Parthasarathy to partake of the morning breakfast with Yogi. Both finished the breakfast. Then Yogi asked Parthasarathy to lie down and talk. Yogi also lay down in his seat. Parthasarathy while talking went into a deep sleep. He woke up when Yogi called him. It was at noon around 2 o'clock. There were two parcels of curd rice ready. Yogi asked him to partake of the curd rice. After the lunch, Yogi again asked Parthasarathy to lie down and talk. As soon as Parthasarathy lay down, he went into a deep sleep. In the night around 8 o'clock Yogi again woke him. Parthasarathy did not know what had happened around him. There were two parcels of chapattis ready. Yogi asked him to take chapattis and again asked him to lie down and talk. Parthasarathy, as soon as he lay down, fell into a deep sleep. In the early morning, around 4 o'clock, Yogi woke him up and sent him to Sivakasi. After the visit to Yogi, Parthasarathy was totally refreshed from his deep-rooted sorrows by the compassionate grace of Yogi.

After Murugesji's death, Sivasankaran was in a deep depression. In due course he started adopting several methods to communicate with the spirits of Murugesji and other dead relatives. This process gave him a serious psychological problem. He started acting like Yogi and said that Yogi's spirit had come to him. Parthasarathy had warned Sivasankaran's family earlier about this situation but the family members had believed that he had become a great mahatma. But when he started behaving violently, they asked Parthasarathy to go to Yogi to get his advice on what should be done. Parthasarathy, Sivasankaran's co-brother and his wife went to Yogi at Tiruvannamalai. (Meanwhile, Parthasarathy had started a business of his own in Sivakasi.)

As soon as the group reached Yogi's place at Tiruvannamalai, Yogi inquired about Sivasankaran. After pausing for a few minutes, Yogi suggested he give tranquilizers to Sivasankaran and also suggested he consult a doctor. He told them that the Beggar was alive and his spirit was still with him. He pacified the group that Sivasankaran would be alright in a short period.

Yogi turned his attention to Parthasarathy. Yogi enquired of Parthasarathy what he was doing. When Parthasarathy said that he had started his own business, Yogi told him "*If you and this beggar start doing business, who will look after this world, Parthasarathy?*"

After a short time Yogi relieved the group and the group reached Sivakasi the same night. The family members of Sivasankaran admitted him in a hospital after giving him tranquilizers. In a few weeks he became alright and returned to his place.

Parthasarathy decided to get relieved from the business in 1986 and stopped going to the office and handed over everything to his brother Suryanarayanan. He would just roam around and help whomever asked for his help. He was always remembering Yogi. Once or twice a year he would go to Tiruvannamalai to meet Yogi.

During one of his visits, Yogi asked Parthasarathy if he wanted to go to the Himalayas, he could go and if he wanted to go to Anandashram, he could do that too. Yogi asked Parthasarathy if he wanted to go straight away to the Himalayas or Anandashram, or live on the Hill.

Parthasarathy got frightened and to evade the situation he told Yogi that he would become a cause of disturbance to Yogi if he lived in the hill because he would have the temptation to see Yogi daily.

Parthasarathy actually had a fear that Yogi wanted him to be sent away from the world once and for all. Yogi replied, "*Oh, you can meet this beggar daily. You can talk to this beggar daily. After all why is this beggar sitting here?*" However Parthasarathy had the fear and said to Yogi that he would go back to his place.

However, after some time he went again to Tiruvannamalai and spent four days alone at Guhai Namasivaya Cave in the Holy Arunachala Hill. After four days he came down from the hill and saw Yogi. Yogi asked him from where he was coming. Parthasarathy said he was in the hill for four days. Yogi asked Parthasarathy where he had stayed in the Hill. Parthasarathy said that he had stayed in the Guhai Namasivaya Cave. Yogi caught hold of Parthasarathy's hand and told him that Yogi had also lived in the cave for 6 months.

Yogi asked how he felt on the Hill. Parthasarathy said he felt different. He said that even though he hadn't slept, he was alert, awake and in a way blissful. The Name Yogi Ramsuratkumar was emanating from his being naturally without his efforts. Parthasarathy also said that he had seen a sadhu who lived there and the two talked but only at the time they were having a simple lunch.

Thereafter, on the suggestion of Yogi, Parthasarathy would go in solitude every month to spend three days away from his place, either in a forest or in some other place where there would be peace, until he was totally alone in his house in the year 1989.

During this time, Gnanagiri Ganeshan had trouble in his family with the family wealth being partitioned among various members. His family had several industrial units connected with the printing industry. The other partners had absorbed the main staffs of their Printing Ink Manufacturing unit and the unit had no managers to look after the unit. The auditors of the unit Ragunath and Ganeshan of Pondicherry who were also the devotees of Yogi urged Parthasarathy to look after the unit, which was in a bad shape for more than fifteen years, running at a loss. Yogi also asked Parthasarathy to help Ganeshan and so Parthasarathy took up the work of managing the printing ink unit.

Parthasarathy turned around the fortunes of the company in a year's time. Though he was doing well, Parthasarathy felt restless and wanted to leave his job after the company turned profitable but Yogi asked Ganeshan to keep Parthasarathy at his job and not let him go.

However, Parthasarathy could not be there. He felt his job was over and he should be alone for some time. He handed over the keys to Gnanagiri Ganeshan and he went to Gurumalai in the forest area of Kovilpatti without informing his wife and family.

It was a forbidden forest area and Parthasarathy spent four days in a blissful state in the area. Ganeshan told Rathika that Parthasarathy had gone away as a sannyasi and therefore she could go back and live with her parents. She could not believe this and had a sense of fear. She took her father and went to see Yogi at Tiruvannamalai. Yogi assured her that Parthasarathy would come back to her and their dog Dober. Yogi pacified her and sent her back to Sivakasi to wait for Parthasarathy.

After 4 days, Parthasarathy's brother-in-law came to Gurumalai to fetch him. He was suspicious of Parthasarathy's intentions. Parthasarathy told him that he only wanted to be there temporarily. However, Parthasarathy was furious with Ganeshan for misinterpreting his trip to Gurumalai and asked him never to come back to his house.

For the next two years, Parthasarathy would be off every month for three days to several secluded places. This taught him how to be alone. He then decided to move into a small room in his house in Sivakasi, in 1989, undisturbed by anyone except the devotees of Yogi, always remembering Yogi and his name. He was in a blissful state and his body was cooperative. A simple noon meal was sufficient and he hardly slept.

The state was indescribable. He would laugh, weep and dance in a total carefree state. The movements of the world and its people were like the images seen on the cinema screen. Parthasarathy could feel the very existence of the world was nothing but a maya and "GOD" alone was real. The oneness happened so naturally. When Rathika visited Yogi at that time, Yogi would enquire frequently what would Parthasarathy do. When Rathika replied that Parthasarathy would be remembering Yogi's Name, Yogi would say, "***Oh he might be meditating on my Father. He is doing great tapas.***" One whole year passed like this.

At this time his brothers couldn't come up with the money that Parthasarathy could use for his lifestyle. Parthasarathy had concern for his family members' sufferings. Therefore, he decided to go back to work at the printing ink office he started in the year 1985. He

worked from 1990 to 2000 and saved substantial money. He built up the company and constructed four houses and an industrial building for his ink factory. It had all become like a game to him. There was no difference in what he did. It was all Yogi's work. He was successful in what he did and was totally involved in the business. The working in the office did not affect him anymore.

In the year 1993, Janarthanan of Bangalore came to Sivakasi and met Parthasarathy. He told Parthasarathy that he had been recently with Yogi Ramsuratkumar at Tiruvannamalai and had got permission to build an ashram for Yogi and his devotees. Initially Yogi vehemently said that he did not require an ashram. But when Janarthanan explained the difficulties of the devotees who had to stand in the long line in the hot Sun and rain to darshan Yogi, Yogi Ramsuratkumar replied, *"This beggar does not need an Ashram. But if you feel the need of an Ashram for the devotees, then you can proceed. But there is one condition. You should not compel or force this beggar to come to the Ashram. This beggar may come or may not come. What do you say?"* Janarthanan felt happy and accepted the conditions of Yogi. Then Yogi enquired of Janarthanan what his plan was. Janarthanan immediately said that he would go to Sivakasi and discuss the Ashram issue among the friends at Sivakasi.

Janarthanan informed Parthasarathy and other friends at Sivakasi. The devotees met at Janarthanan's mother's house. Parthasarathy and a few other devotees felt extreme joy and offered a substantial amount for this noble cause. Within a few days, even before locating the place for the Ashram and starting a Trust, a substantial amount had been deposited with Janarthanan. For another one year Janarthanan, Parthasarathy, Sri Ramamurti of Virudhunagar and Sri Raghunath of Pondicherry worked with joy and dedication to collect money and purchased 3 acres of land in Tiruvannamalai.

In February 1994, after Janarthanan resigned from the Trust, Parthasarathy and other friends also came out from active participation in the Trust. Yogi personally enquired of his friends whether they could work for Yogi without Janarthanan. All but Parthasarathy, expressed their inability to work without Janarthanan. Parthasarathy was ready to say yes to Yogi but Yogi said Parthasarathy, *"So you are not going to work without Janarthanan!"* and did not wait to listen to Parthasarathy and went off to his place. Parthasarathy understood that Yogi did not like him to participate in the work of the ashram at that time.

In the year 1994, Rajakumari Murugesan and Rathika came to Tiruvannamalai during the Guru Poornima. Yogi made them stay in Tiruvannamalai for another year. Initially they were staying at Sivakasi Nadar Chatram. After a few months Yogi located a house for them at Ramana Nagar, near the ashram site for rent and asked the ladies to shift to the rented house from Nadar Chatram.

From 1994, whenever Parthasarathy visited Tiruvannamalai Ashram, he would stand in the line and salute Yogi. He would never approach the administration people to plead for a personal interview with Yogi. But whenever Yogi saw Parthasarathy, he would call Parthasarathy and meet him personally and spend sometime with him.

In the year 1998, Yogi gave a responsibility to Parthasarathy to solve the problem between a husband and wife. Yogi told the parents of the couple that Parthasarathy would solve this problem with the guidance of the Supreme Father who controlled the whole cosmos. It took one year for Parthasarathy to solve the problem between the couple. The experience he suffered in his own life helped to solve this problem and the couple became alright. Yogi expressed his joy and thanked Parthasarathy. But the event brought Parthasarathy a lot of disturbances from the very devotees of Yogi.

In the year 1998 and 1999, during the Jayanthi of Yogi Ramsuratkumar, Yogi would call Parthasarathy daily and ask him to sing or talk before the audience of the devotees. One day Yogi called Parthasarathy and told him, "*Parthasarathy, spare some time for Lee. This beggar will tell Lee to spend time with you. Now you go and sit near Lee.*"



Yogi Ramsuratkumar with  
Rathika



Rajakumari,  
Yogi Ramsuratkumar  
and Rathika

Mr. Lee Lozovic from US came to Yogi since 1976. He was a student of Mother Hilda. He had his own spiritual institutions in US and in France. He had several followers in US. He had composed several songs and compiled all his songs in a book form. Yogi himself had arranged to sell the books in his presence among the devotees. When Parthasarathy went near Mr. Lee to sit, Mr. Lee hesitated to give space for Parthasarathy as the place was meant only for the group of Mr. Lee from US. After Parthasarathy told Mr. Lee that Yogi wanted him to sit near him, Mr. Lee allowed Parthasarathy to sit near him. In the meantime Yogi called Mr. Lee and told him, *"This beggar asked Parthasarathy to spare time for you. Whenever you find time, you spend time with Parthasarathy and listen to him."* Mr. Lee met twice Parthasarathy and spent considerable time with him. He listened to the author's experiences with Yogi since from 1976.

During the Jayanthi function in 2000, Yogi once asked a youth who was assisting the then physical attendant of Yogi to discuss about Veda Patasala with Mr. Lee, Mr. Alan from France and Parthasarathy at the Ma Devaki Veda Patasala premises.

This youth had been known to Yogi through Sri Rangarajan who was running a spiritual institution at Madras. The youth earlier in 1994 was in the ashram and his erroneous behavior forced the then management to warn him. Suddenly one day he disappeared. Again he came to the ashram in 1998, totally exhausted with a pathetic look. Yogi requested the then management to provide him food and dress and allow him to stay in the ashram. Yogi asked the boy to give respect to the elders and behave properly in the ashram.

This boy had several imaginations about himself and the ashram. He was able to win over the confidence of the physical care taker of Yogi. Only after the arrival of this youth, the idea of the Veda Patasala sprouted among the people around Yogi. A new Ma Devaki Veda Patasala Trust had been started in the premises of Yogi Ramsuratkumar Trust. Yogi was the author and Life Trustee of the Trust. Devaki was the managing Life Trustee of the Trust. Around 10000 sq.ft of land had been donated from Yogi Ramsuratkumar Trust to the newly formed Ma Devaki Veda Patasala Trust. Yogi was earlier told that the new Trust would run the Veda Patasala. Yogi urged Sri Anjaneyalu, the building contractor to plan and build the premises for Veda Patasala



as quick as possible. Sri Anjaneyalu completed the building within two months.

The youth had some other ideas regarding the Veda Patasala which Yogi sensed and found against the will of His Father. So, Yogi brought in the retired Justice of Madras High Court Sri T.S. Arunachalam and his advocate friend Sri Viswanathan as the life trustees of the newly formed trust. Yogi relieved Devaki from the Managing Trustee post and asked the retired justice to become the managing trustee.

In 2000, Yogi asked Parthasarathy to come and live in Tiruvannamalai. Parthasarathy had an awakening. After Yogi returned from the hospital, Yogi gave darshan daily. He would call Parthasarathy daily and ask him to talk something, that would be good for the people or to sing before the devotees gathered in front of Yogi. Parthasarathy would sing some songs and Yogi would bless him by giving some fruits.

Parthasarathy came to Tiruvannamalai two weeks before Yogi returned back from the hospital at Madras. Another fifteen days passed and daily Yogi would call Parthasarathy to sing songs. After a month Parthasarathy wanted to go back to his place Sivakasi. After he completed singing he went to Yogi to receive the fruits from him. When Yogi was about to give the fruits to Parthasarathy, he told Yogi that he wanted to go back to Sivakasi. On hearing him Yogi smiled and stopped giving the fruits to Parthasarathy and looking at him with love and compassion. Parthasarathy thought that Yogi wanted him to stay for a few more days in Tiruvannamalai. So, he told Yogi, "If Swami wants me to stay here for a few more days, then I will stay here." Yogi immediately responded emphatically, "***Stay here.***"

Yogi also asked Janarthanan to stay in Tiruvannamalai. But within two days Janarthanan told Yogi that he should go to his place to attend a family function. Yogi got angry and did not talk to Janarthanan. He called Parthasarathy and told him "***He wants to go and you go with him.***" Parthasarathy got confused. Parthasarathy's place was Sivakasi and Janarthanan's place was Bangalore both in different directions. Anyway Parthasarathy asked Janarthanan to come in his car and Janarthanan's car followed. Both Parthasarathy and Janarthanan reached Bangalore and Parthasarathy left Bangalore the next morning and reached Tiruvannamalai again.

In the evening session, as usual, Parthasarathy was sitting before Yogi. Yogi called him and asked him to sing songs as usual. Another ten days passed. One morning Yogi asked everybody present before him to stand and tell their name and their town. Then he asked all the devotees to be present in the evening as he wanted to say something. In the evening Yogi called every individual near him and blessed them saying "*My Father blesses you*" or just saying "*Rama, Rama*". When it was the turn of Parthasarathy, Yogi asked him "***Do you want to say anything?***" Parthasarathy responded, "Swami, I am just waiting for your instructions." Yogi asked, "***What is it you are saying?***" Parthasarathy said, "Swami you asked me to stay here and I am staying here. Now I am waiting for your instructions." On hearing this Yogi got angry and he shouted at Parthasarathy "***You can go now***".

Parthasarathy got confused but anyway he left Tiruvannamalai the same evening to his place. On January 17<sup>th</sup> 2001, Parthasarathy received a phone call from the youth who was attending Yogi, from the ashram, saying, "Swami wants to see you. Is it possible for you to start for Tiruvannamalai immediately?" Parthasarathy told him that he was leaving to Tiruvannamalai.

On the same evening Parthasarathy reached Tiruvannamalai. He enquired of the people around Yogi what happened. The people around Yogi said that for two days Yogi was just going on remembering Parthasarathy and when these people asked him whether it was Sivakasi Parthasarathy, Yogi said yes. Again they asked whether Yogi wanted to meet Parthasarathy to which Yogi said yes. Then they immediately called Parthasarathy over the phone.

Parthasarathy also heard that after his last meeting with Yogi, Yogi did not give the darshan, did not talk to anybody and always closed his eyes as if he was sleeping. When the people around Yogi informed Yogi that Parthasarathy had come to see him, Yogi opened his eyes and saw Parthasarathy. He presented a broad compassionate, welcoming smile and demanded Parthasarathy's hand. Parthasarathy put his hand into Yogi's hand and Yogi pressed it gently and said, "***Thank you Parthasarathy for coming here.***" Those were the last words Yogi uttered. Afterwards he never talked to anybody. Yogi dropped his body on 20<sup>th</sup> Feb. 2001 early morning at 3 a.m. All the final rites were completed on 21st Feb. evening. Parthasarathy left for his place on the third day after Yogi's Samadhi.

Parthasarathy was always contemplating what he should do and finally he wanted to obey Yogi and live at Tiruvannamalai. At a family meeting, he explained that he wanted to live in Tiruvannamalai permanently. He told them that he would accept whatever they would give him for his living. They said they would give whatever money he demanded per month and a car. Finally Parthasarathy came to live in Tiruvannamalai with Rathika in the year 2002 on March 24<sup>th</sup>. Earlier he had fixed a house for rent near the Arunachaleshwara Temple South Gopuram. The house was similar to Sannathi Street House. Both Parthasarathy and Rathika are living in this house since 2002.



## 39. Sri S.P. Janarthanan

There were several types of devotees for Yogi Ramsuratkumar. Some were serious, some were casual, some were always demanding something and some were childish. Yogi would come down to everybody's level to lift them to the higher level of conscience, by making them stay with him for a considerable time so that he could penetrate them and remove the clouds of ignorance by showering his brilliant rays of wisdom.



Sri S.P. Janarthanan with Yogi Ramsuratkumar

The devotees, sometime felt elated when Yogi gave importance to them and spent time with them. Some times the devotees would get frightened on seeing the energy of Yogi. Most of the devotees always preferred to be at a safe distance from Yogi, so that they could enjoy the joy of Yogi and

not be affected by Yogi's renunciation and way of life. The people felt that Yogi was a great Yogi, so Yogi could live such a life and they were simple human beings who could not think about such a divine life. Yogi always wanted the people to live as normal human beings, loving and concerning themselves atleast about their own family. Yogi always said that one should try to become a simple and normal human being, remembering Father and Father would come to such devotees with all compassion to give salvation to the devotees.

There were a lot of devotees who had association with Yogi. It is impossible to write about everybody. But the author would like to narrate about a few people who had played important roles in Yogi's life. Sri S.P. Janarthanan was one among the devotees who played a very important role in Yogi's life.

Janarthanan was married to Vijaya. Rathika was the younger sister of Vijaya. Janarthanan recommended Parthasarathy for Rathika and arranged for their marriage. When the married life of Rathika

became a problem, Janarthanan worried a lot and was searching for a solution. Through Sri Rajamanicka Nadar, he came to know about Yogi Ramsuratkumar in Tiruvannamalai. He took his sister in law with her parents to Yogi and narrated to Yogi the problems of Rathika. Yogi listened with all concern. Yogi expressed his desire to see Parthasarathy. Janarthanan said that he would try to bring Parthasarathy to Yogi. Yogi thereafter used to say, "***Janarthanan has come to this beggar not for demanding something for himself but for the life of Rathika, initially.***" After his first meeting with Yogi, Janarthanan started sending Rs. 100 every month to Yogi regularly.

Janarthanan found Yogi Ramsuratkumar very attractive. Whenever he visited Yogi in Tiruvannamalai, Yogi would give all importance to him and spend time with him. In mid 1975, Janarthanan demanded a photo of Yogi. Yogi gave one to him and enquired whether he could print Yogi's photo in his printing press. Janarthanan said he could print Yogi's photo in his printing press at Sivakasi. Yogi told Janarthanan to collect the original photocopy from Krishnamurti in Thapovanam at Thirukoilur. Janarthanan went to Thapovanam and collected the original copy of the photo print from Krishnamurti, the younger brother of Jayaraman. This photo was snapped by Sri Vijayasekaran, son of Sri Rajamanicka Nadar, on the staircase of Sivaganga Theertham, inside Annamalair Temple at Tiruvannamalai.

Yogi gave great importance to this photo and requested Janarthanan to take care in printing the photo. Janarthanan got it printed in his Printing Press at Sivakasi, with the help of his younger brother. In December 1975, he delivered the printed copies to Yogi. Yogi expressed his happiness on seeing the printed copies of the photo. Janarthanan delivered 2000 copies to Yogi. Yogi kept the printed photo copies with much care. Yogi would get the copies of the photos framed and would give the framed photos to the devotees of his choice. Yogi used to say, wherever this photo was worshipped, Yogi and his



Yogi Ramsuratkumar's Photo which Janarthanan printed

Father would be there. Yogi gave great importance to the photo, saying, *“This is my Father’s picture.”*

In 1976, Janarthanan was doing a firecrackers’ business at Bangalore. He had sent Rs.1 lakh in cash packed in a brief case through his younger brother Dhamodharan to be delivered to his suppliers at Sivakasi. His brother traveled in a government night service bus and stored the brief case in the parcel space of the bus. When he reached his place, he was shocked, as his brief case was missing. Immediately he complained to the police and the police registered the case. But they could not trace the money. Janarthanan got shocked and worried a lot because Rs.1 lakh was a very huge amount for him. He did not know what to do.

He had met Swami a few months back but still he was not aware of the value of the Guru and Faith. He tried through his police friends to investigate the case and find out the lost money. But to his frustration, the police could not help him. Finally he went to Swami and cried before him. Swami pacified him and assured him that he would get his money back within two months.

In the meantime Swami asked him to go through Ramayanam. A sort of faith sprouted in Janarthanan’s heart and he started reading Ramayanam. After two months the police people got an anonymous phone call from a particular village where a woman was holding a lot of money. Police raided that woman and got the money. The brief case opened while the bus was running and the brief case slipped from the bus and fell in the road at night. The woman who had set out from her hut early in the morning to do some farm work happened to see this brief case. She took it to her hut and opened it. She was surprised to see a lot of money. She spent around Rs.5000 in those three months. The police could not find out who had reported to them about this remote village woman. Janarthanan believed that it was the work of Swami to redeem his sorrows. This event made Janarthanan a great devotee of Yogi Ramsuratkumar.

After Rathika’s problem was also solved by the grace of Yogi, the faith of Janarthanan in Yogi became intensified. Janarthanan always liked to be in the lime light in all the occasion and Yogi used to enjoy his child like nature. Yogi entertained Janarthanan with all the importance and it gave Janarthanan a sense of great achievement in his life. Yes, indeed it was really a great achievement. Yogi asked

Janarthanan to go through Kamba Ramayanam. Janarthanan purchased a Kamba Ramayanam Book and gave it to Yogi to get the blessings of Yogi. Yogi blessed Janarthanan and gave the book to him.

Janarthanan went through Kamba Ramayanam and gradually he got great inspiration from Kamba Ramayanam. He memorized hundreds of songs and was able to recite the songs and giving its meaning too. Whenever Janarthanan visited Yogi, Yogi would request him to say the Ramayanam and Janarthanan would do so with joy in his childish language which everybody would enjoy. Yogi would rapidly listen to Janarthanan.

Yogi asked Janarthanan to tell the Ramayanam to the devotees whenever he happened to meet them. Janarthanan made it a habit to tell Ramayanam whenever he met devotees of Yogi Ramsuratkumar. Some devotees would listen to him and some others would run away when he started telling the Ramayanam. But he would never bother and would tell the Ramayanam whenever he met the devotees of Yogi in his own unique way.

In the late 1970's, Janarthanan faced severe financial problems. He purchased one Offset Machine and ran it at Sivakasi. The machine was not running properly and a huge loss incurred. He was not able to fulfill his financial commitments to the bank. He was worried. He told Yogi about his financial problems. Yogi listened to him and suggested he run the machine under his direct supervision. Earlier the printing press was managed by his younger brother. As per the suggestion, Janarthanan visited Sivakasi frequently and supervised the proper running of the machine. Gradually the machine yielded good profits.

Janarthanan wanted to purchase another machine. He consulted with Yogi and Yogi enquired whether he had to pay money to the bank for the previous machine. Janarthanan said that he had to pay a few thousands of rupees to the bank for the previous machine. Yogi told him that he should not purchase another machine till he cleared the earlier machine's due amount to the bank. Janarthanan agreed and went back to his place.

But after sometime, Janarthanan purchased another machine even though he had to pay a few thousands of rupees to the bank for the earlier machine. From then a serious financial crisis happened to

him and again he rushed to Yogi and explained every thing to Yogi. With all compassion Yogi listened and suggested he stay at Sivakasi to run the machines. Janarthanan stayed at Sivakasi and under his direct supervision he managed the printing press.

After a few months he felt that it would be convenient if he shifted the machines to Bangalore, where he lived. He again visited Yogi and prayed for Yogi's suggestion. Yogi responded that if his brother was not offended, he could take the machines to Bangalore. Janarthanan talked to his younger brother. His younger brother accepted the proposal. Janarthanan lifted both machines to Bangalore. From then Janarthanan mustered financial strength.

Janarthanan helped Parthasarathy during his great crisis time. He gave shelter and a job to Parthasarathy in his office at Bangalore. He also helped several other people who were the devotees of Yogi.

In the late 1980's, Sri V.Ganeshan, the grand son of Sri Ramana Maharishi's brother who was the Sarvadhihari of Ramana Ashram, Tiruvannamalai, faced a difficult situation. He was the guarantor for a local offset printer in a bank. Sri V.Ganeshan, at that time looked after the publication work of Ramanashram. He had to go either to Madras or Bangalore to print the books of Ramanashram, which he found difficult. He came across a local printer who won the confidence of Sri V.Ganeshan. The printer told Ganeshan that if he could purchase an offset machine, he could do all the jobs of Ramnashram in his press at Tiruvannamalai. When Ganeshan enquired what should be done to get an offset machine, the printer replied that if Ganeshan could stand as a guarantor for him in the bank, he could purchase a new offset machine and the machine could be used for the printing of Ramanashram Books.

Sri Ganeshan who lived almost all his life in the Ramanashram and had no exposure to the cunning business people, believed everybody. He believed the printer also. When the printer requested him to stand guarantor for him for the loan, he was to obtain for the purchase of an offset machine, Ganeshan gladly accepted the proposal. He thought that the printer was the devotee of Ramana Maharishi and he would render all the services to Ramana by printing the Books of Ramanashram. Sri Ganeshan signed as a guarantor for the loan the printer received from the bank. The printer purchased

a new offset machine. For a few months he regularly repaid the loan amount to the bank.

But after a few months he stopped paying the due amount to the bank. In a few years the due amount swelled to several lakhs of rupees. The bank people issued several notices to the printer but the printer did not bother to repay the loan amount. The bank people contacted Sri Ganeshan and explained the situation that if the printer would not pay the loan amount, then Sri Ganeshan should take the responsibility to repay the loan amount with interest as he stood guarantor for the printer.

Sri V. Ganeshan, who was astonishingly innocent was baffled on seeing the situation. He had no savings and never handled money matters throughout his life so far. When he contacted the printer, the printer evaded him and behaved irresponsibly. He told Sri Ganeshan that he would sell the offset machine and pay the loan amount. But the printer did not take any sincere effort to dispose of the machine.

The bank people pressurized Sri Ganeshan to settle the amount immediately. Sri Ganeshan was worried and consulted with his friend Sri Anuradha. Both Sri Ganeshan and Sri Anuradha contacted several Ramana devotees who were in the printing trade. One or two devotees offered to help Ganeshan and were ready to purchase the offset machine. But they quoted a very low price, which was not sufficient to repay the bank loan.

For a few months Sri Ganeshan had contact with Yogi Ramsuratkumar. Whenever he visited Yogi in Sannathi Street House, Yogi would receive Ganeshan with love and would spend time with him talking about Ramana Maharishi and his teachings. Yogi had great love and concern for Sri Ganeshan. Yogi knew that he was the Editor for the Ramana Ashram Magazine "Mountain Path". Yogi also felt happy to know that Mataji Krishnabai of Anandashram directed Sri Ganeshan, to bring back all the old devotees of Ramana to the Ramanashram. He looked after every devotee with care and love. Sri Ganeshan also did the final rites for the old devotees who passed away in the ashram. Sri Ganeshan would sit with the old devotees and would listen to their experiences with their Guru Ramana Maharishi.

Even though Sri Venkatraman, the father of Sri Ganeshan was the President of the Ramana Ashram, Sri Ganeshan virtually had run the

Ashram. When there was a financial crisis in the Ashram, Sri Ganeshan made contact with the devotees and organized the publishing of several books of Ramana Maharishi and His teachings. He frequently visited far off places outside India, in Europe and US and gave lectures on Ramana's life and teachings. Money started pouring in and the activities of the Ashram were being performed with all glory.

Sri Ganeshan was the author for several spiritual books and was the Editor for Mountain Path, the Ashram Magazine for several years. All his life he worked for the Ashram and spread the teachings of Ramana Maharishi all over the world. He never thought about himself and did not get married. He did not save money for his future. His whole life was dedicated to the service of Ramana Maharishi. Sri



Sri V. Ganeshan and Anuradha  
with Yogi Ramsuratkumar

Anuradha, the best friend of Sri Ganeshan stood with him in his difficult times. Yogi encouraged the friendship and Yogi insisted that Sri Anuradha look after Sri Ganeshan with care and concern. Now Sri Ganeshan has followers from all over the world. Every year he visits US and Europe and gives lectures on the teachings of Ramana Maharishi.

Sri Ganeshan narrated his problems to Yogi Ramsuratkumar. Yogi listened with great concern. Yogi pacified Sri Ganeshan, saying, "***Father will help us to come out of this problem.***" After a few minutes, Yogi gave the phone number of Sri Janarthanan of Bangalore to Ganeshan and requested him to contact Sri Janarthanan and tell the problem. Yogi also gave permission to Ganeshan to use Yogi's Name.

Sri Ganeshan talked to Janarthanan over the phone and explained the problem. Janarthanan told Ganeshan that he would come to Tiruvannamalai and would talk in person. Within a few days, Janarthanan came to Tiruvannamalai to visit his Guru Yogi Ramsuratkumar. Yogi received him with love and joy as usual. Yogi then narrated the problem of Ganeshan and asked Janarthanan whether he could help Ganeshan. Janarthanan replied that he would do whatever Yogi would ask him

to do. Yogi expressed His joy and blessed Janarthanan. Yogi asked Janarthanan to meet Ganeshan in Ananandaramana.

Janarthanan met Ganeshan and Anuradha. Both were in great anxiety and told their problem to Janarthanan. They asked Janarthanan whether he could help Ganeshan to come out of the problem. Janarthanan told them that when his Guru asked him to do a certain thing, he would do it with all sincerity. Both Ganeshan and Anuradha were surprised to listen to Janarthanan. Janarthanan did not bargain about the rate of the machine. He did not bother about the condition of the machine and he did not even bother to enquire whether the machine was worth enough to be purchased. All his thoughts were focused on Yogi's words. Yogi wanted Janarthanan to help Ganeshan by purchasing the machine. He went along with Ganeshan and met the printer. The printer also agreed to sell the machine. Then he went to the bank and informed the Manager that he would purchase the machine and would clear off the due amount to the bank.

Janarthanan then went to Yogi with Ganeshan and Anuradha and explained things. The Bank manager was also a devotee of Yogi Ramsuratkumar. The Bank Manager helped Janarthanan in several ways to procure the loan from the bank at Bangalore to purchase the machine. Yogi Ramsuratkumar had done almost all the work indirectly to get Ganeshan out of the nasty web of this painful problem.

Yogi had earlier asked Ganeshan whether he would oblige Yogi, when his problem was over. Ganeshan readily agreed. Yogi asked Ganeshan to go to Kashi and stay there for one whole year on the Bank of the Holy Ganges. Ganeshan agreed and as soon as the problem was over, he went to Kashi and stayed there in the Krishnamurti Foundation School. There he would daily go to the Bank of Ganges and sit for a long time. He went through several spiritual experiences on the Bank of the Ganges. Yogi used Janarthanan, as a tool, to clear off the problems of Ganeshan so Ganeshan could continue his sadhana without any mundane hurdles. Sri Ganeshan's faith and devotion in Ramana Maharishi was reciprocated by Yogi Ramsuratkumar. All the Masters are one and the same.

Janarthanan's devotion gradually went on increasing in Yogi Ramsuratkumar. Yogi encouraged him to go through the works of Swami Rama Tirtha, Swami Ramdas and several other saints. Yogi would emphasize to Janarthanan the importance of Ramayanam and

would show a keen interest that Janarthanan should always recite Ramayanam. Janarthanan also got intoxicated through Ramayanam. He had a passion for Ramayanam and would never miss telling the Ramayanam whenever he was in a congregation. He found bliss in reading the Ramayanam. Yogi also encouraged him to go to Anandashram whenever he found time. Janarthanan had love and compassion from Anandashram Satchidananda Swami. He also got great regards and love from Ramanashram. Janarthanan was also attracted by a Tiruchi Swamigal of Bangalore. Whenever he was not able to go to Tiruvannamalai, he would visit Tiruchi Swamigal and would get clarifications regarding his doubts and problems of his family and business.

In the year 1990, Janarthanan's printing press at Bangalore was put into flames due to the mass riots, triggered by the problems of sharing Kaveri River water between Tamilnadu and Karnataka State. The whole press with the machines and paper stocks were gutted. This happened when Janarthanan was conducting the marriage of his daughter at Sivakasi. On hearing the news he immediately rushed to Bangalore but was able to see only the skeleton of the costly offset machines and ashes of the papers. The whole building also exhibited the brunt of the fire.

Janarthanan and his brothers worked hard to reach a sizable advancement in the business and this cruel event happened and snatched everything. It was a huge loss and a severe shock. But Janarthanan was self composed. He pacified and encouraged his brothers and family. The loss was huge and the insurance coverage was less. But still Janarthanan did not get disheartened. He went to Yogi Ramsuratkumar in Tiruvannamalai. Yogi listened to the horrible story. Yogi blessed Janarthanan saying Yogi's Father would bless Janarthanan to withstand the shock and again Janarthanan would come up in his business.

As blessed by Yogi, Janarthanan came up again within a couple of years, much stronger, even without the compensation from the Government. He purchased two four color offset machines from Japan. He personally went to Japan and imported the machines. He printed Yogi's picture first in the offset machines.

## **40. Yogi Ramsuratkumar Ashram**

Janarthanan worked hard after the fire devastation in his Printing Press for another two years without taking rest. It told upon his health. In early 1993, he suffered severe suffocation and could not breathe. He felt as if he went up to the door of death. He remembered his Guru Yogi Ramsuratkumar. All of a sudden the fear of death was gone. The doctor advised him total rest for one month. After his discharge from the hospital, he took rest for a few days in his house. He wrote a letter to Yogi that he wanted to stay in Tiruvannamalai for a few days to refresh himself in the holy presence of Yogi. He went to Tiruvannamalai and had the darshan of Yogi. Yogi also encouraged him to stay in Tiruvannamalai for a few days.

In the mean time, after Murugeshi's demise, Yogi started sitting in the verandah of the Sannathi Street House. A lot of remarkable personalities visited Yogi during this period. From the cine field, Ilayaraja, a famous cine music composer, Jesudas a famous singer and still several other actors and actresses visited Yogi. Several people from the Judiciary field from the lower courts to the Supreme courts, Judges and advocates also visited Yogi frequently. Some dignitaries like the Ex. Prime Minister of India Sri Chandrasekar, Ex. Governer of Kerala Sri P. Ramachandran and still several other politicians had visited Yogi to get spiritual benefits.

Yogi also attracted several famous authors like Balakumaran. This famous author Balakumaran, after his first meeting with Yogi, got great inspiration from Yogi and wrote about Yogi in his short stories, novels and also articles in several magazines, narrating his spiritual experiences with the blessings of his Guru Yogi Ramsuratkumar, the mysterious miracles he saw in front of Yogi and of course the teachings of Yogi. Balakumaran was the instrument to pull huge crowd towards Yogi. There was always a long, serpentine queue in front of Yogi's Sannathi Street House, standing and waiting to have a glimpse of Yogi. The devotees would stand in the hot sun and rain patiently to have the darshan of Yogi.

Janarthanan with his wife Vijaya stayed in Sivakasi Nadar Chatram. Daily in the morning at 10 o'clock, he would reach Sannathi Street House. On seeing them, Sashi, the personal assistant of Yogi would tell Yogi about Janarthanan's arrival. Yogi would ask Sashi to allow them

inside the verandah and sit there in front of Yogi. From 10 to 12 in the morning and from 4 to 6 in the evening, Janarthanan would sit before Yogi. A long line of devotees would stand outside the house to have a glimpse of Yogi and receive Yogi's blessings. Yogi would see everyone and would give sugar candy to the devotees as prasadam. Whenever Yogi found time he would talk with the devotees sitting before him. Janarthanan and his wife Vijaya were very happy and refreshed in the presence of Yogi. After the darshan time, the couple would visit Sri Ganeshan, Anuradha and still several other devotees in Tiruvannamalai.

A few days passed by. Janarthanan felt totally refreshed. He felt energetic and his health had improved to a great extent. Earlier a few years back, when he complained to Yogi about his health, Yogi after a deep contemplation suggested that he takes cashew fruits. If cashew fruits were not available, Yogi suggested taking cashewnuts. Janarthanan obliged and took cashew fruits when it was available, otherwise he would take cashew nuts regularly. The health problem got solved. But due to the cashewnuts, his weight increased. When he complained to Yogi about his weight, Yogi laughed and told him not to bother. It was a beauty to see Janarthanan talking with Yogi. He would talk like a child. Yogi would enjoy Janarthanan's talks and frequently Yogi would request Janarthanan to tell Ramayanam. Yogi and the devotees would enjoy

Ramayanam as told by Janarthanan, in his unique colloquial language, with childish gestures.

One day Janarthanan was in his room at Sivakasi Nadar Chatram in Tiruvannamalai. Sri Perumal Sadayan came there to meet Janarthanan. Perumal told that Janarthanan should ask Yogi's permission for an Ashram for Yogi. He also told that Yogi was ready to accept the proposal from Janarthanan. Janarthanan got surprised, but he was afraid of Yogi's reaction. But Perumal insisted to Janarthanan that it was the right time to talk about the Ashram. Janarthanan also saw the struggles of the devotees who had to stand in a long line in the hot sun and rain to darshan Yogi



Sri Perumal Sadayan and  
Yogi Ramsuratkumar

Ramsuratkumar. He told Perumal that he would ask Yogi regarding the Ashram, the next day.

Earlier Sri G.Murugesan of Tuticorin wanted to build an ashram for Yogi Ramsuratkumar, in the place where the famous Punmai tree was there, under which Yogi used to sit during the day to meet the devotees. But it could not get materialized due to the title deed of the land. Then in the late 1980's, one simple but serious devotee, Sri Ramamurti of Virudhunagar wanted to create an ashram for his Guru, Yogi Ramsuratkumar. But Yogi said that he did not require an ashram. So, Ramamurti also dropped the idea of an ashram for his Guru. Sri Janarthanan knew these things, so he hesitated to ask Yogi. He thought that Yogi might also tell him that he did not require an ashram. But Sri Perumal Sadayan was insisting and one day Janarthanan mustered courage and determined to approach Yogi with the prayer for the ashram.

That day, Janarthanan went to the Sannathi Street House and as usual Sashi called him in as per the instruction of Yogi Ramsuratkumar. There was a lot of crowd standing in a long queue till the end of the street. It was a very hot day. Yogi saw everyone and gave sugar candy as Prasadams. Whenever Yogi found time, he would talk to the devotees sitting with him. Suddenly, Janarthanan made use of the absence of the devotees and expressed his desire to create an ashram for Yogi. Yogi instantly responded, "*This beggar does not need an ashram Janarthana. In this small place this beggar is able to do his Father's work.*" Janarthanan again pleaded with Yogi, "Swami, the devotees are suffering in the hot sun and the rain, standing in the long queue. That's why I prayed to Swami for an ashram." Yogi did not answer. Janarthanan could not pursue the matter again. A few days again passed.

*"Janarthana you were saying something the other day."* Yogi enquired of Janarthanan, casually. Janarthanan was not able to recollect about what Yogi was mentioning. He had forgotten the talks regarding the ashram, as Yogi had said that he did not need an ashram. So, Janarthanan said that he could not recollect what he had told Yogi. Yogi smiled and mildly reminded him, "*You were talking about an ashram.*" Janarthanan replied, "Swami you have told that you do not need an ashram." "*But Janarthana, you were telling this beggar that the devotees were suffering.*" Yogi casually expressed his concern for his devotees. Janarthanan replied with enthusiasm, "Yes Swami, the devotees are suffering. Particularly the ladies have several discomforts in having the

darshan of Swami. That's why I prayed for your permission to build an ashram."

*"If it's for the devotees, then it's alright. But Janarthana, this beggar does not need an ashram. This beggar can manage in this small place to do his Father's work. You are saying the devotees are suffering to see this beggar. If it's for the devotees, you can proceed Janarthana."* On hearing Yogi's words Janarthanan was filled with ecstasy and expressed his gratitude by saluting Yogi. *"But there is one condition Janarthana. You should not insist that this beggar come to the ashram. This beggar may come or may not come. What do you say?"* Yogi asked. Janarthanan hesitated initially, but he thought as Yogi had given the permission for the ashram, Yogi would definitely come to the ashram to see his devotees. How could Yogi avoid his own devotees, Janarthanan thought and agreed to the condition of Yogi. Immediately Yogi asked Janarthanan, *"What are you going to do?"* Janarthanan answered that he would go to Sivakasi to meet the friends who were the devotees of Yogi. The same day he left for Bangalore.

As soon as Janarthanan reached Bangalore, he met Smt. Rajini Rajagopal who was a long time devotee since from 1976. Yogi had arranged Rajini's marriage with Rajagopal. Yogi had also named the children of the couple. Yogi had a deep love and affection for the family of Smt. Rajini Rajagopal. When Janarthanan informed Smt. Rajini Rajagopal that Yogi had agreed for an ashram, she jumped with joy. She opened her purse, which contained Rs. 16, and she gave the whole Rs.16 to Janarthanan. This was the first contribution for the ashram. The next day Janarthanan went to Sivakasi and arranged for a meeting in his mother's house to inform the devotees in Sivakasi and the surrounding towns about the proposal of an ashram permitted by Yogi. All the friends expressed joy.

Janarthanan explained to the friends of Yogi who gathered in Janarthanan's mother's house at Sivakasi, how Yogi gave him the permission to build an ashram. He also sought the guidance of the friends as to how to proceed further. All the devotees joyfully agreed to stand by Janarthanan to build an ashram for Yogi Ramsuratkumar. Some of the devotees promised to contribute handsome amounts immediately, so that Janarthanan could be ready to purchase the land, which Yogi would like. Within a couple of days a substantial amount reached Janarthanan. Janarthanan went back to Bangalore and from there in another couple of days, he went to Tiruvannamalai.

Janarthanan met Yogi in the Sannathi street house and narrated the happenings at Sivakasi to Yogi. He asked Yogi in which direction he should search for the land suitable for the ashram. Yogi suggested that the ashram should not be situated either on the Chennai road, Vellore road or Thirukoilur road. There remained only one road. that was Chengam road where Ramanashram and other ashrams were situated. Janarthanan enquired of Yogi whether he could try in Chengam Road. Yogi replied that he could do so but the place should not be far off from Ramanashram.

Janarthanan, with the help of some brokers located three places and informed Yogi Ramsuratkumar and prayed to Yogi to visit the places and choose one. After a few days Yogi visited all the places with Janarthanan but he did not like the places. In another few days, Janarthanan requested Yogi to see one more land, opposite to Ramanashram. Yogi saw it and gave his permission to purchase the land. But one of the partners of the land refused to sell the property. Janarthanan tried his best to convince the partner but he was adamant not to sell the property. Janarthanan informed Yogi and Yogi told Janarthanan to locate some other land.

On seeing the plight of Janarthanan, the other partner who were willing to sell the land, told Janarthanan that he would arrange the adjacent land which was called Agraharacollai that belonged to his close relative. Janarthanan saw the land. It was three acres of barren land with only one palmyra tree. From the land the Hill View was beautiful. Janarthanan informed Yogi about this land. Yogi went with Janarthanan to see the land. Yogi walked all over the land, which was full of thorns. Finally Yogi gave his permission to purchase the land. Janarthanan fixed the rate and gave the advance. He also made an agreement to register the land on or before 15/09/1993.

Janarthanan was a businessman and had a good knowledge of accounts. He informed Yogi that they should start a Public Charitable Trust and should account for the money they received from the devotees. Yogi said, "*Janarthana, this beggar has trust in you. So, there is no need of a Trust, Janarthana.*" But Janarthanan insisted that to start an ashram one should have the Trust as they had to collect money from the public and the same should be accounted for, otherwise it would become an offence. On hearing Janarthanan, Yogi said that he could do what ought to be done.

On 11<sup>th</sup> May 1993, the YOGI RAMSURATKUMAR TRUST, a Public Charitable Trust had been registered. One Sri Anjaneyalu, a building contractor, working mainly for Ramanashram, was the Author of the Trust. Anjaneyalu was introduced to Janarthanan by Sri V. Ganeshan and Anuradha of Ramanashram. Ganeshan and Anuradha became very close to Janarthanan after Janarthanan had purchased the offset machine from the printer for whom Ganeshan stood as the guarantor in the Bank.

When the auditor Ramanan of Tiruvannamalai, who prepared the Trust Deed, wanted somebody in Tiruvannamalai to become the Author of the Trust, Janarthanan immediately recommended Anjaneyalu to Yogi and Yogi also accepted for the proposal. Yogi also instructed that Janarthanan alone should be the Trustee for his lifetime. Janarthanan protested and told Yogi that there should also be other Trustees to help him. Yogi agreed but said that the appointment of the other Trustees could be made later. Thus the Public Charitable Trust “Yogi Ramsuratkumar Trust” came into existence to run Yogi



Sri Ramamurti and Parthasarathy with Janarthanan and other devotees

Ramsuratkumar Ashram for the Devotees of Yogi Ramsuratkumar, who were the beneficiaries of the Trust. Initially Yogi wanted Janarthanan to purchase the land in his name. But Janarthanan politely refused, saying that with the help of the public fund they were going to purchase the land and so the land should be purchased in the name of the Trust. Yogi agreed to it finally.

In the next five months Janarthanan along with his friends in Yogi Ramsuratkumar, Sri Ramamurti of Virudhunagar, Sri Ragunath of Pondicherry and Parthasarathy of Sivakasi, visited the devotees of Yogi Ramsuratkumar in various places to collect money for the Trust to purchase land for the Ashram. Sri Sakthivel, a high school teacher also helped the team in all work in the weekends, such as making receipts and dispatching the letters to the devotees. The team toured throughout Tamilnadu State and contacted almost every source in all the countries where the devotees of Yogi Ramsuratkumar lived.

Sri V.Ganesan of Ramanashram helped in a great way by getting a sizable contribution from the devotees abroad and in India. There was finally a shortage of a huge amount and the friends were baffled about how to collect the money. The time was short. There was hardly a month left. They did not know where to get the money required. When the team was in Madras, they happened to meet one of the devotees of Yogi who was a Nadi Astrologer. Janarthanan explained the problem before him. The Astrologer went into a trance and told them that two men would come and would give the required money.

It was a joy to watch Janarthanan and the team work for the Trust. They would sing and laugh and always be merry remembering Yogi. They would meet the devotees and go on talking about the greatness of Yogi Ramsuratkumar and His grace. The devotees would finally contribute money, sometimes much more than the team expected.

The team members would always bring their own money from their places and would spend this for all their personal expenses like petrol for the car, driver's salary and allowances, the team's boarding and lodging expenses, etc. Janarthanan spent around a year for this noble work without a break and the other friends would stay with him to help. The friends, as soon as the money they had brought were exhausted, would return back to their places and again they come back with sufficient money for another ten days. Whatever money they received as contribution for the ashram, they would credit it in the bank. Every amount the devotees contributed for the ashram would go to the Trust account.

During that period, there would be only credit in the accounts of the Trust. All the expenses were borne by the friends, even stationery and postal expenses. They were particular that the money donated by the devotees should be used only to purchase the land for the ashram.

They would send the receipt to the donor with Yogi's photo. Earlier Janarthanan requested Yogi to give some Vibuthi (Holy Ash) so that he could send the same to the devotees along with the receipt, as a Prasadam from Yogi to the contributors. Yogi vehemently refused and said, "*This is not the work of this beggar, Janarthana.*"

Whenever Janarthanan and the team came to Yogi to talk about the Ashram or to get guidance from Yogi, Sashi, the confidential attendant of Yogi would inform Yogi immediately about the arrival of the team. Yogi would ask Sashi to stop sending the devotees inside. Yogi would take the team inside the house and would enquire about the developments. Janarthanan would explain the developments regarding the collections and other things till date.

It was the middle of August 1993. There was hardly a month's time within which the land should get registered, by paying the full amount to the landowner. Parthasarathy purchased a large quantity of Lottery Tickets to try his luck for the deficient money. He was also discussing with the other friends in a casual and jovial mood whether they could capture the notorious forest brigand Veerappan for whose head both the Tamilnadu and Karnataka Governments had fixed Rs.40 lakhs.

When Yogi asked about the progress of the money collection, Janarthanan complained that Parthasarathy was always thinking about money. Yogi calmly replied, "*We require money Janarthana*". When Yogi enquired about the ways they had thought of collecting the necessary money, Janarthanan reported to Yogi about the Lottery Tickets and Veerappan. Yogi laughed and said, "*Veerappan lives in the dense forest.*"

Yogi enquired about their Madras visit. Janarthanan told about the visit to Ramani Guriji, the Nadi Astrologer and his predictions. Yogi became serious and asked Janarthanan who were the two who could give the required money. Janarthanan prayed to Yogi that Yogi alone could reveal the names of the two. After a serious pause for a few minutes, Yogi revealed the names of the two devotees. Yogi said, "*These devotees have the capacity to give and also have the mind to give. Janarthana, you can use this beggar's name with these friends.*" Yogi also instructed Janarthanan to contact one of the two first. Surprisingly when Janarthanan contacted the devotee Yogi mentioned, the devotee promised to pay the entire required amount within a weeks time. The devotee paid the promised amount with love and devotion the next week.

On September 15, 1993, as per agreement, Janarthanan was able to register the land in the name of Yogi Ramsuratkumar Trust, by paying the full amount to the landowner. He arranged a great celebration. Yogi asked the friends to take him to the Ashram Land from Sannathi Street House to participate in the celebration.

Sri Meenatchisundaram, his friends and relatives from Nagarathar Community prepared and served food to all the devotees. The tireless work of the Nagarathar friends on the occasion was appreciated by Yogi who blessed them all. Yogi served the food to the Sannyasis and Sadhus first. Janarthanan arranged for the poor feeding also. One of the devotees Sri Thinnappan of Devakottai with his friend Sri Raju of Madurai contributed and distributed ocher clothes to the mendicants. From early morning till the evening there was celebration and joy among the devotees. Yogi was dancing in ecstasy surrounded by the devotees.

Janarthanan became tired. He wanted to go back to his home and attend to his business, which he missed for more than a year. His family members were also having great anxiety whether Yogi would relieve Janarthanan or would keep him in Tiruvannamalai to look after the affairs of the ashram, like building the structures for the ashram and so on. In the mean time Anjaneyalu built a small thatched roof structure for the devotees to sit in and see Yogi. He also built another structure with asbestos roofing, for the watchman. Chinnaraj was appointed as the watchman. He lived in the building with the asbestos roofing with his wife and children. There was enough money to make wired fencing around the land and Janarthanan asked permission from Yogi to do it. Yogi agreed to the proposal. The work of erecting the stone pillars started with the blessings of Yogi. That was also celebrated with joy and a lot of devotees assembled for the function.

Yogi visited the ashram land frequently. Ragunath of Pondicherry, who was one among the team that toured to collect money for the ashram, would hand over his car to Parthasarathy whenever he visited Tiruvannamalai. Parthasarathy would use the car exclusively for Yogi. He would take Yogi from the Sannathi Street House to the ashram land and back to Sannathi Street House, in Ragunath's car. He would not allow others to sit in the back seat of the car when the car was in Tiruvannamalai.

Ragunath, an auditor by profession would look after the accounts of the ashram. It was a beauty to see him tallying the accounts sitting

in his room in the Sivakasi Nadar Chatram, till late night. All the time he would chew betel leaves and nuts, and with this heavy load in his mouth he would also try to converse with the people around him. His attention span and dedication were remarkable. He used to stay in Tiruvannamalai with Yogi, most of the time, even though he was a very busy and a popular auditor in Pondicherry.

The erection of fencing around the ashram land completed. One day an Ex Governor of Kerala State, Sri P.Ramachandran came to visit Yogi in the Sannathi Street House. He was so happy to see the developments of the Ashram. While he was talking with Yogi, he expressed his desire to Yogi that when he visited next he would see Yogi in the Ashram.

On the same evening the group Janarthanan and his friends Ragunath, Ramamurti, Anjaneyalu and Parthasarathy visited Yogi. They were there to discuss about the proceedings of the work at the ashram. They had already contacted Sri Padmanabha Iyer to prepare a plan for the ashram. He was the designer of the Ramanashram and Guru of Anjaneyalu in his profession. He had sent the plan. The plan was simple and convenient for Yogi and the devotees.

Yogi was narrating the conversation of the Ex Governor of Kerala. Yogi also wanted the construction of the ashram to start at the earliest. On seeing Yogi's wish, Janarthanan and the friends felt happy and spread the plan paper before Yogi to get Yogi's approval. Yogi saw the plan and asked who had done the plan. Anjaneyalu told them it was done by Sri Padmanabha Iyer. Yogi expressed his joy.

Raghunath wanted to know what exact amount the Trust required to complete the construction as per the plan. Anjaneyalu was evasive and told them that when an ashram started sprouting they could not fix this. But Ragunath told them that the team should tell the devotees to complete the structure of the ashram and that the team required a financial plan. The discussion happened before Yogi and at this point Yogi intervened and enquired of Anjaneyalu how much money was required to complete the structure as planned by Sri Padmanabha Iyer. Anjaneyalu studied the plan for some time and then replied to Yogi that Rs.30 lakhs would be required to complete the structure of the ashram. Yogi immediately told Ragunath, "*Raghu, you got it. We require Rs.30 lakhs to complete the ashram. You can tell the friends now.*" Everybody was so happy and they prepared themselves to go again to the devotees for collecting the required money.

## 41. The Odd Devotees

One middle aged lady working as an assistant Professor in a women's college heard about Yogi Ramsuratkumar in the mid 1980's and got attracted by Yogi's spiritual energy. She was a spinster. She visited Yogi every weekend. Her colleague as well as her friend also became a great devotee of Yogi Ramsuratkumar. One more Lady from Chennai also joined the group. She was also a spinster. All these friends decided to build a small house for themselves at Tiruvannamalai so that they could stay there whenever they visited Tiruvannamalai to see Yogi.

They sought permission from Yogi and Yogi gave them his consent to build a house in Ramana Nagar. The friends had a close associations with Ramanashram. The lady's friend in Ramanashram arranged with Anjaneyalu to build the house for the friends and Anjaneyalu built a small beautiful house for them. Yogi attended the New House Warming Function. Yogi also named the house.

In the mean time one Dr.Radhakrishnan from Trichur in Kerala became a devotee of Yogi. Dr.Radhakrishnan even though he was a medical practitioner, had a great passion for the Vedas. Yogi appreciated his passion for the Vedas and Dr.Radhakrishnan became close to Yogi.

The Doctor from Trichur, one Anandashram devotee of Bangalore, and the ladies all formed a group. During the early 1990's this group frequently visited Yogi at Tiruvannamalai together and Yogi spared a lot of time for this group. The group would stay with Yogi for a few days once in a month or twice in the Sivakasi Nadar Chatram of Tiruvannamalai and then they would disperse to their respective places.

In 1993, the lady who became the physical care taker of Yogi later, wanted to get voluntary retirement from the college she was working for, to stay in Tiruvannamalai to serve Yogi and attain salvation. She expressed her desire to Yogi one day. Yogi got annoyed and said, "**No, you should not do that.**" But she was adamant. There was a gathering of the group at Tiruvannamalai. Yogi requested Dr.Radhakrishnan of Trichur to advise her not to resign the job.

Spiritual sadhana could be done even while doing one's work, Yogi told the Lady. To some devotees Yogi suggested they come and live in

Tiruvannamalai to do sadhana and to some other devotees Yogi clearly suggested they stay in the places where they lived to do sadhana by remembering God, chanting the Guru Mantra.

Yogi knew the capacity of every individual and according to one's strength, passion and capacity to attain Godhood, Yogi suggested different ways to different individuals. But, alas, only a few devotees were able to receive Yogi's suggestions, which was nothing but his Grace. If these people were able to listen and oblige Yogi without any hesitations and doubts, they would have earned the Lord. But due to their disobedience they were able to earn only the egoistic piousness which made them imitate the great Master Yogi Ramsuratkumar. Disobedience to the Master and the reverence to the Master cannot go together, says Swami Shidanandha of Sivanandha Ashram, Rishikesh.

Some people, who were obliged Yogi, came to Tiruvannamalai to live. But after the Mahasamadhi of Yogi, they got vexed and would ask why Yogi asked them to come and live in Tiruvannamalai. Such doubting devotees were always grumbling and hiding themselves behind their apparent obedience, (which is neither obedience nor reverence) as if they had done a great sacrifice for the sake of Yogi. They would preach and do the rituals unnecessarily linking their Guru, as if their Guru wanted them to do all these things. In all, they would try to show the world by their childish attitudes that they had become Gurus. J. Krishnamurti rightly talked about such Gurus, "The Gurus destroy the disciples and the disciples destroy the Gurus."

Dr. Radhakrishnan tried to counsel the Lady but she was adamant. The Doctor even threatened her that once she came to Tiruvannamalai, Yogi would even not allow her to see him. She said that if that happened she would be staying alone in Tiruvannamalai remembering his Name all the time and attain salvation. Her conviction was so strong nobody could shake her. Finally she got voluntary retirement from her job and came to live in Tiruvannamalai.

The attempts to possess Yogi by some devotees brought them the fall from the path of Dharma, the righteous way of life. They got frightened when they found that they were not able to live a spiritual life. By realizing their inability, they protected their social and spiritual image by hiding themselves behind the religious rituals, which would be quite convenient for them. They would feel secure in the rituals. These rituals made them behave with authority and the authority became the

root cause for their fall. Their indifferent, immature attitudes affected the whole atmosphere, breeding several divisions and conflicts.

Nowadays every religious institution, by its authoritarian heads, apart from the saintly persons on whose name everything revolves, have been cultivating violence, by breeding the rituals, rather than the wisdom and devotion in the Lord. Where there is Love, how could there be any rituals? Rituals have no place in a spiritual place and in a spiritual person. God and Guru are spiritual and beyond. God and Guru both are one and the same. Guru is the personification of God, Love and Compassion. God never demands rituals. Love needs no rituals. Guru needs no rituals. The real sadhakas too do not need to do any rituals to remember their Guru.

The Spiritual Masters always radiate their harmonious blessings which alleviate the sufferings of the sincere devotees. The Spiritual Masters shower their blessings to the earnest devotees to go on the right royal path towards God without adopting any rituals but always remembering the Guru Mantra. Such devotees would never come into the public and proclaim that they are the devotees or sadhakas. They would always like to be in solitude and would attempt to merge themselves with their Guru with seriousness with their earnest penance, without any rituals.

Once they merge with their Guru, they would lead such a simple life which would never reveal their real state of being. They dedicate their lives to the cause of their Guru's work without anybody's notice. The very sight of such great souls brings joy and serenity to one's heart. The presence of such great souls would help the real sadhakas to go on the right path to reach God safely. Such God Men are the Light Houses for humanity. They attempt to eradicate the sufferings of the common people, guide the serious sadhakas in the right path towards God and be always helpful to balance the whole existence.



## 42. Janarthanan's Restlessness

Yogi Ramsuratkumar, during one of Dr. Radhakrishnan's visits in the late 1993, asked Janarthanan to take Dr. Radhakrishnan to show him the Ashram Land. Dr. Radhakrishnan saw the ashram land with Janarthanan and his team. He expressed his dissatisfaction in the land. He was also dissatisfied with the plan of Sri Padmanabha Iyer. When he explained the things he observed to Yogi, Yogi asked him what should be done. The doctor told him that he would go back to Trichur and consult some of the Vedic Pundits there to make a fresh plan to offset the deficiencies according to the vastu in the ashram land. Yogi gave his consent and informed Janarthanan to wait till Doctor Radhakrishnan sent the new plan for the ashram. It disgusted Janarthanan.

Janarthanan found it very expensive to stay in the Sivakasi Nadar Chatram for days together. He asked permission from Yogi to build a small cottage for him in the ashram land to stay whenever he visited Tiruvannamalai. Yogi asked him whether he wanted to stay permanently in the ashram complex for which Janarthanan replied that he did not have the proposal to stay in the ashram at Tiruvannamalai permanently. On hearing Janarthanan, Yogi refused to give him the permission to build a cottage for him. Yogi was observing Janarthanan's tiredness in working for the Ashram with Yogi. Out of great compassion for Janarthanan, Yogi started creating situations for Janarthanan, so that he could muster courage to leave and give way to others to work for the Ashram.

Even after the Ashram Land had been purchased, Yogi was staying in the Sannathi Street House. Sashi, the personal assistant of Yogi, would exactly at 10 a.m. spread the mat for the Master and the devotees in the verandah of the Sannathi Street House. Yogi would come out from the inner chamber and would occupy his seat at 10 o'clock. Then Yogi would enquire of Sashi whether any of the old recognized devotees were waiting outside. Sashi knew almost all the devotees of Yogi and would inform Yogi about the arrival of the devotees. Yogi would instruct Sashi to allow the Lady first, who got the volunteer retirement, inside and then other known devotees. Then Sashi would allow the other devotees who had been standing in a long line in the Sannathi Street to come inside the verandah one by one to have a glimpse of Yogi and get his blessings. At 12 noon, Yogi would allow the devotees sitting around him to disperse and would ask Sashi to tell the devotees standing outside to come in the evening for the 4 o'clock session.

One day when Sashi called the Lady to get into the verandah, she was talking with some other friend and did not notice Sashi's call. A lot of people were waiting in the line to Darshan Yogi and it was getting late. Sashi raised his voice and the Lady saw him calling her. She rushed towards the gate. Sashi told her that when she had come to Swami, her attention should be on Swami because Swami was waiting to start his session. Sashi told this when she was among the crowd. She felt hurt on listening to Sashi. After some time, the Lady complained to Yogi about Sashi's "rude" behaviour to her and said that Sashi was very angry with her.

Yogi asked Sashi repeatedly in a joking voice whether he was angry. Sashi did not reply and was sitting near the gate. Later when Sashi was alone with Yogi inside the house, Yogi told him that the Lady was a highly qualified college professor and she wanted Sashi to respect her before the crowd. Sashi explained the situation. Yogi listened carefully and again repeated that the Lady wanted respect to be given to her before the crowd. Sashi immediately apologized but Yogi said that he did not do any mistake but repeated that the Lady wanted Sashi to respect her before the crowd. Sashi also laughed and said that he would do it.

On 23<sup>rd</sup> November 1993, Yogi had high fever. During the evening session, after 4 p.m., Yogi went inside the house. Even after a long time Yogi had not come back. So, Sashi went inside and he saw Yogi lying in an unconscious state in the toilet. He called Yogi several times but Yogi was not responding. He was frightened. He rushed to the verandah and called the Lady inside. The Lady went inside and saw Yogi lying down in the toilet. She also called Yogi several times but Yogi did not respond. She could feel that Yogi had high fever.

She gently handled the situation. She sprinkled water and revived Yogi. As soon as Yogi got up, the Lady said that she should be permitted to stay with him to look after him. Yogi said that he was alright and there was no need for her help. The Lady insisted that either Yogi should come to her house or she should be permitted to stay with



Sashi with Yogi Ramsuratkumar

Yogi, as Yogi needed medical assistance and physical help. Yogi finally agreed to come to her house. Sashi informed Janarthanan about Yogi's sickness and Janarthanan rushed in his car and took both Yogi and the Lady in his car to the Lady's house.

As soon as they reached the Lady's house, the Lady called Dr.Radhakrishnan of Trichur over the phone and explained the situation. The doctor started immediately from Trichur and reached Tiruvannamalai to examine and treat Yogi. The Lady did not want to convey the details of the sickness and the treatment to Janarthanan who was the then Life Trustee of Yogi Ramsuratkumar Trust.

The Lady was telling Janarthanan that Doctor Radhakrishnan from Trichur had treated Yogi and so there was no need for any medical arrangements from Janarthanan. She also informed Janarthanan that Yogi had transferred his entire Yogic power to the Lady, the previous night. Everybody who heard her statement were astonished.

The Lady believed that the spiritual power could be transferred and Yogi had passed his power onto her. She imagined that she had attained Yogi's power and became a Yogi. People believed the power transfer story but Yogi did not say anything about this. Yogi stayed in her house and gave Darshan. The devotees came to her house which was near to the Ashram site. For a couple of months Yogi gave the darshan in her house. Yogi told the devotees that the Lady was sent by the Father to look after his physical frame. The Lady believed that by serving the saintly person one would attain the salvation.

Yogi Ramsuratkumar, a man of gratitude, never forgot, not even a small event in his life being helped by a person, offering him tea, coffee or any eatables or any other small services rendered to him. One would wonder on seeing Yogi's expression of gratitude to the people and one would feel shy receiving Yogi's abundant praising words of gratitude. Yogi's memory was amazing in remembering the help he received from various people at various places.

But there were some people who wanted him all the time to glorify them before the crowd of the devotees so that they would get the popularity and get their ego satisfied. Yogi also fulfilled their desires by praising them abundantly. Yogi's blessings and grace were always showered from His very being but there were very few people who could receive His abundant grace and get the transformation. The

people who seemed to be not so close to Yogi, got the transformation by the magic touch of Yogi in a few meetings yet the people who lived under his shadow were not able to receive His grace. Rightly Papa Ramdas once said to Yogi that a big tree could not grow under another big tree, only thorny bushes and grass alone could grow beneath a big tree.

Yogi gave darshan in the Lady's house at Ramana Nagar. The Lady wanted Yogi to stay in her house permanently. As usual in the morning from 10 to 12 and evening 4 to 6, the darshan time was fixed. The devotees thronged the Lady's house to see a glimpse of their beloved Guru. The Lady and her friends imposed several conditions on the devotees.

The devotees, who had the easy access to Yogi previously at the Sannathi Street House, got irritated and some of them vociferously expressed their protests against the Ladies. One of the Ladies, who used harsh language against the devotees who were standing in front of their house got a retaliation from the crowd. She went inside and complained to Yogi. Yogi came out of the house and told the devotees that he was living in someone else's house and so he had to adhere to the rules and conditions of his host. The devotees also, Yogi requested should behave in total discipline. Then there was calm among the devotees.

In the mean time Janarthanan, the Life Trustee of Yogi Ramsuratkumar Trust made elaborate arrangements to celebrate Yogi's Jayanthi function in the Ashram land. He built two temporary thatched roofed structures where Yogi and the devotees could sit and have their food. Yogi visited the Ashram regularly by the request of Janarthanan. The Lady who took charge of Yogi's physical frame did not like Yogi visiting the Ashram daily. She made complaints to Janarthanan that whenever Yogi visited the ashram, Yogi became sick. So, she requested Janarthanan not to invite Yogi to the ashram.

The Lady's attitude irritated Janarthanan. He wondered how Yogi tolerated the Lady's possessive nature. Janarthanan made elaborate arrangements and celebrated the Jayanthi Function in the Ashram with a huge congregation of the devotees. The devotees felt immense joy and there was bliss. The Lady told Janarthanan that he should not insist Yogi take his meals in the Ashram as the food prepared in the ashram was not suitable for Yogi's health. The way she expressed her idea

again irritated Janarthanan and he politely told her that Yogi should decide about that. Yogi took his food at the ashram and also took a little food from the Lady who brought the food from her house. Yogi requested Janarthanan mix the remaining food brought by the Lady with the food prepared in the ashram.

Yogi Ramsuratkumar, sensing Janarthanan's irritation and his passion to return back to his family and business, created harsh situations for Janarthanan. Yogi asked Janarthanan to take the Lady



Sri Janarthanan with Yogi at the Ashram site

instead of Yogi to do some work at the Ashram and give the due respect to her. This shocked Janarthanan. His negative feelings in the Lady got strengthened but he was not able to protest openly with Yogi. He was grumbling. But he did what Yogi wanted him to do. Janarthanan

took the Lady to the ashram, garlanded her and prostrated before her. The Lady did not protest or agitate but accepted Janarthanan's treatment.

Yogi gave Janarthanan a photo of Yogi and the Lady together which had been printed, framed and offered by a devotee to Yogi, to fix it in the ashram. Yogi also told him if anybody objected to fix it in the Ashram, he should inform Yogi. Janarthanan brought the photo to the ashram and explained the friends about Yogi's instructions. Parthasarathy told that he objected to fix the photo in the ashram and Janarthanan could tell the same to Yogi. But Janarthanan could not go and complain to Yogi about Parthasarathy as he too did not like the photo to be fixed in the ashram. After a few days Yogi enquired Janarthanan as to what happened to the photo. Janarthanan replied that somebody objected to the fixing of the photo in the ashram.

The next day Janarthanan and his friends visited Yogi at the Lady's house to discuss the ashram matters. Yogi asked Parthasarathy to sit near Yogi and told him, "*Parthasarathy, this beggar gave a photo to Janarthanan to fix in the ashram. He told this beggar that somebody objected*

*to fixing the photo in the ashram. Will you help this beggar? You bring the photo when you visit this beggar in the evening.*" While Yogi was saying the above, Yogi was all in joy and showered his love on Parthasarathy.

In the evening when Parthasarathy brought the photo, Yogi enquired of the Lady, "*What shall we do with this? Shall we give this burden to Makarand?*" Makarand was a devotee from Delhi and had great adoration for Yogi as well as the Lady. He was there among the devotees. Makarand on hearing Yogi's words said that it was his privilege to receive the photo from Yogi. Yogi passed on the photo to Makarand.

In 1993, December, the Lady received a letter from her mother at Madurai. The Lady's mother informed them that she was seriously ill and wanted to see her daughter. The Lady told Yogi about the letter. Yogi asked her whether she wanted to see her mother. The Lady replied that she did not have the inclination to see her mother. Yogi told her that her mother was sick and she wanted to see her daughter and the daughter should oblige the mother. But the Lady refused to visit her mother. Suddenly Yogi suggested to the Lady that Yogi too come to Madurai to see her mother. On seeing that Yogi was resolved to go to Madurai, the Lady could not say anything.

Yogi took the Lady to Sivakasi Nadar Chatram where Rajakumari, Murugesan and her friends Rathika and others stayed. They had come to Tiruvannamalai to attend Yogi's Jayanthi celebrations. Yogi told them about their plan to go to Madurai to see the Lady's mother. Yogi requested Rajakumari to allow Yogi to use her car and the driver Vembu. Yogi also requested her to send Senthil, Rajakumari's son with Yogi and since Rathika as Rajakumari were not healthy enough to travel such a long distance with Yogi. Rajakumari with joy offered her car and her son at the service of Yogi.

Yogi, the Lady and Rathika were in the back seat of the big contessa car and Senthil was in the front seat with the driver. The group started their journey on 3<sup>rd</sup> December at night around 9.30. On the way Yogi enquired whether they had crossed Thapovanam when exactly they were crossing Thapovanam. Again Yogi enquired whether they had crossed Gandhigramam when they were crossing Gandhigramam. At the entrance of Madurai, Yogi exclaimed that Thilagavathi (an ardent devotee of Yogi) was living.

At last they reached the Lady's mother's house at 4 a.m. It was a very small house and was in a very bad shape stricken by poverty. The Lady's elder sister, a widow, was living with her mother who was very sick. On seeing her daughter with Yogi, the mother cried. Yogi caught hold of her hand and sat beside her on the cot. Yogi consoled the mother. The Lady's mother was moved on seeing the compassion of Yogi and cried again. Yogi blessed her saying that Father would look after her.

The Lady asked Senthil to wait in the car. Rathika had fever and so the Lady asked her to take rest in the other room. In the mean time, she told her sister to prepare coffee for all. Yogi offered some money to the Lady's mother and also presented a lot of woolen shawls which had been brought from Tiruvannamalai. The whole group had their breakfast in the house prepared the Lady's sister. After the breakfast the whole group left for Tiruvannamalai around 9 a.m.

At that time there was a severe cyclone crossing the coast and due to its effect, there was torrential rain on the way back to Tiruvannamalai. On the way the Lady repeatedly requested Yogi to stop the fury of the wind and rain by using his Yogic power to which Yogi did not respond. All the time Yogi was enjoying the situation. There were several road blocks due to the fall of huge trees on the road. The driver and Senthil struggled a lot to drive through water logged roads and traffic congestion. It took them 17 hours to reach Tiruvannamalai. It was around 2 a.m., the next day that they reached Tiruvannamalai. The Lady told Rajakumari and Rathika not to reveal the trip to anybody and that they should keep it a secret.

Within a few days after Yogi's trip to Madurai, Parthasarathy reached Tiruvannamalai. In the mean time Rajakumari and her friends went back to their places. Parthasarathy used to drive for Yogi. One day Parthasarathy drove Yogi and the Ladies to the ashram from the latter's house. After Yogi got down from the car at the ashram, Parthasarathy parked the car outside and was standing near it.

Suddenly a devotee, Sri Ramamurti came running and told Parthasarathy that Yogi wanted him immediately. Parthasarathy went to Yogi and Yogi made him sit near him. Yogi showered his love and compassion on Parthasarathy. There were more than 200 devotees sitting in front of Yogi. Suddenly Yogi said, "***Thank you Parthasarathy.***

*Without your permission this beggar took Rathika to such a far away place Madurai. This beggar asked Rathika whether she should ask permission from Parthasarathy to accompany this beggar. But she said you won't say anything if she goes with this beggar. Thank you Parthasarathy.*" The Lady was just sitting near and listened to Yogi with a grim face.

In 1994, on January 1<sup>st</sup>, the devotees of Anandashram from Madras came to Tiruvannamalai to do Nama Jabam, chanting Ram Nam "Om Sri Ram Jai Ram Jai Jai Ram" at Oya Madam. Sri Rangarajan was leading the group. Sri Rangarajan used to call himself "Sadhu" Rangarajan. He had his own organization and was publishing a spiritual magazine "Tattva Darshan."

Sri Rangarajan invited Yogi to Oya Madam to bless the devotees who were going to chant Ram Nam on the New Year day. Yogi informed Janarthanan and his friends about this. Yogi requested the friends to bring the car to the Lady's house in the morning at 5 o'clock to take Yogi and the other Ladies to Oya Madam.

Parthasarathy used to drive the car for Yogi. Ragunath, the Auditor would come in his car from Pondicherry and as soon as he reached Tiruvannamalai he would hand over the car to Parthasarathy who would use it for Yogi exclusively. Parthasarathy would not allow anybody to sit in the car as it was being used by Yogi.

Exactly at 5 o'clock in the morning, Janarthanan and his friends reached the Lady's house in two cars. On hearing the car engines sound, Yogi himself came out of the house. The friends prostrated before Yogi and Yogi greeted him saying "**Happy New Year**". Yogi was joyous. The friends also greeted Yogi by saying "Happy New Year." Yogi and the Ladies got into the Ambassador Car which Parthasarathy drove and the other friends got in to Janarthanan's Maruthi Van. Both the cars moved slowly towards Oya Madam.

Yogi was telling Parthasarathy that the devotees of Anandashram from Madras invited Yogi to be there exactly at 5 o'clock in the morning and Parthasarathy had come the right time. But when the cars reached Oya Madam, there was none to receive Yogi at the gate. Janarthanan and the friends took Yogi and the Ladies inside where the Ram Nam chanting had to be done, but there was nobody ready to receive Yogi. There were some mats on the floor and one of the mats Yogi occupied and the ladies sat near Yogi.

Within a few minutes the organizer Sri Rangarajan came there and greeted Yogi. The friends took leave from Yogi as they had some work in the ashram. Yogi asked the friends to come in the evening to take Yogi and the others back to the Lady's house. The friends said that they would come in the evening. On their way back to the cars, Sri Rangarajan's daughter presented some books of Tattva Darshan for which her father Sri Rangarajan was the editor.

Parthasarathy happened to see an article, "The Eternal Slave" in the Tattva Darshan Magazine, authored by Sri Rangarajan. He was narrating to the Lady as the eternal slave to Yogi Ramsuratkumar. He was glorifying and flattering the Lady comparing her with the Goddesses. He also wrote in that article that Yogi had fallen down on seeing the love of these Ladies. On reading the lines, the friends, particularly Parthasarathy, got upset and shocked. The friends also got annoyed and angry.

In the evening, when the friends reached Oya Madam to take Yogi back to the Lady's house, Yogi told the friends that Yogi wanted to stay for the night in the Oya Madam with the devotees of Anandashram from Madras. During the night and the next day, Yogi asked the devotees to go through the article "The Eternal Slave" repeatedly. Yogi asked every devotee to read the article loudly and asked for the devotee's opinion on the article. Everybody praised the author and the article as if it were the work of Yogi Himself. Yogi was all the time laughing and laughing and making fun of the words of the devotees.

The next day also Yogi stayed in the Oya Madam with the devotees. The whole day and night was spent in reading the article again and again by everyone gathered there, repeating it several times on Yogi's instructions. The third day, Yogi told the friends that Yogi would leave Oya Madam in the evening. Parthasarathy parked the car in front of the gate of the Oya Madam in the noon around 3 o'clock and was waiting for Yogi, sitting on the Verandah of Oya Madam.

In the mean time one young devotee Parthipan from Aruppukottai, who was devoted to Yogi wanted to take Yogi in his new car to the Lady's house. When Yogi asked Parthipan to see whether the car was ready, Parthipan told Yogi that the Trust people might be busy with their work and his car was ready to take him to the Lady's house. He also expressed his desire to take Yogi in his car and to drive for Yogi. But Yogi said Parthipan should go and see whether the car Yogi used was ready.

Parthipan came out and saw that the car was ready He requested Parthasarathy to take Yogi in his car. So he asked Parthasarathy to move the car away from the gate so that he could park his car just in front of the gate. On seeing the young devotee's great devotion to Yogi, Parthasarathy started the car to park it somewhere else to facilitate the young devotee's car to be parked before the gate. But Ragunath, the car owner objected and insisted that Yogi should use only his car. It was an awkward situation for Parthasarathy. Parthipan went inside and informed Yogi that both the cars were ready. Parthipan prayed to Yogi that he should be given an opportunity to take Yogi in his car. Yogi replied that he would go in any car which was driven by Parthasarathy. On hearing this Parthipan came running to Parthasarathy and requested him to drive his car so that his car would get the privilege of taking Yogi. But Ragunath insisted that Parthasarathy should drive only his car. It was again awkward for Parthasarathy and he requested pardon from Parthipan.

Yogi came around 7 o'clock in the evening and got into the car. Parthasarathy drove the car to the Lady's house. Yogi enquired of Parthasarathy on the way, how many hours he was waiting for Yogi. Parthasarathy replied that he was waiting for Yogi for more than 4 hours. Yogi enquired where he had sat all the time. Parthasarathy replied that he was sitting in the verandah of the Oya Madam. Yogi exclaimed to the Lady, "***Parthasarathy was waiting for this beggar for more than four hours, sitting in one place.***" Yogi paused for a few minutes. Yogi patted Parthasarathy's back with all compassion. Parthasarathy was driving the car silently. Yogi suddenly said to the Lady, "***We are all safe in the hands of Parthasarathy!***"

But anyhow, the devotion of Parthipan got rewarded by Yogi in later years. Parthipan's family donated the car to the ashram later for the exclusive use of Yogi. He was also later blessed with several opportunities to drive Yogi in the car and in the new van bought by the ashram administration.

On 5<sup>th</sup> January 1994, Janarthanan and the other friends had to visit Yogi Ramsuratkumar at the Lady's house to discuss about Ashram matters. They did not want to disturb the regular session - 10 to 12 in the morning. So, they went to the Lady's house after 12 in the noon during which time Yogi would relieve the devotees. One of the Ladies happened to see the group and informed Yogi about the arrival of the

friends. Yogi immediately asked her to let them in. The friends got inside the house and saw a lot of people who were the devotees of Anandashram, come from Madras to chant Ram Nam at Oya Madam. Yogi asked the friends to sit in the corner of the verandah from where Yogi could see them nicely.

Yogi suddenly stood up and walked a few times in the room up and down. Yogi picked up the book Tattva Darshan in his hand and selected the page where the article “The Eternal Slave” was printed. Yogi asked Janarthanan first to come, stand up and read the article. Yogi stood before Janarthanan, with a stick in his hand rising upwards as if he was about to beat Janarthanan. Janarthanan read the article. After that Yogi asked Parthasarathy to read the article in the same manner. Parthasarathy did not like the article but anyhow he had to read the article as Yogi wanted him to read it loudly. He started reading and whichever portion he did not like, he would read that portion still louder and would see Yogi intensely. Yogi on seeing Parthasarathy would lower his hand with the stick and would laugh. Parthasarathy finished the reading.

Yogi again walked up and down for a few minutes in the room and suddenly asked Parthasarathy who was still standing in the same place, ***“Parthasarathy is the article alright?”*** Parthasarathy instantly responded, “No, Swami”. There was a serious silence that prevailed and the situation became very tense and grim. Yogi became very serious and sat in his seat. Yogi beckoned Parthasarathy to sit before him and asked him why he did not like the article. Parthasarathy replied how a sadhu could write such an article that a great Mahatma had fallen down on seeing the love of some ladies. Yogi said that every word in the article was uttered by him. Parthasarathy immediately asked Yogi, “This is the way a sadhu should interpret the words of a great Yogi?”

Parthasarathy became very emotional and vented out all his feelings about the article as he was provoked by Yogi. Parthasarathy said that Yogi was never partial. For him, the Ladies, Parthasarathy all were one and the same. Yogi loved all. He was all. He was pure. He was God and God could never fall down. The open discussion continued for more than an hour. Finally Yogi asked him, ***“Parthasarathy, if you do not like the article, you write an article commenting on this article.”*** Parthasarathy replied, “Yes Swami, I will write an article, but who will publish it?” Yogi replied, ***“Parthasarathy, this beggar will beg Rangarajan***

*to publish your article. So, you write an article.*" Parthasarathy said that he would write an article against the article "The Eternal Slave". Then Yogi asked Parthasarathy to go and sit where he had sat earlier.

Yogi got up and again walked up and down for a few minutes. Then Yogi started enquiring of every devotee sitting there, "*What you think of this beggar? Is he a sinner? Has this beggar fallen down?*" The devotees got bewildered and gave different replies. The devotees, who were glorifying the article for the past two days, got the message from Yogi.

One devotee said that Yogi could never fall down. Yogi instantly replied that if one slipped from the height, one's bones would all get broken. Another devotee when he was asked the same question, became highly emotional and started weeping. Yogi was ruthless and commented, "*Ramamurti weeps on seeing this beggar's fall.*" Finally Yogi asked the same question to Parthasarathy who replied, "It is a wrong question Swami!" On listening to Parthasarathy's answer, Yogi again cooled down and went back to his seat. Yogi again called Parthasarathy near him and got hold of Parthasarathy's hands. Yogi requested, "*Parthasarathy, the author of the article has some respectability in the society. So, let us not disturb it. We need not write an article, Parthasarathy.*" Parthasarathy said yes.

But later Yogi asked one of his devotees Smt. Anuradha to write an article commenting on Rangarajan's article "The Eternal Slave" and requested the Editor of the magazine, Sri V.Ganesan to publish the article. The article was published in "The Mountain Path", a Ramanashram monthly Magazine, in the same year 1994. In the article Smt. Anuradha criticized Sri Rangarajan's article "The Eternal Slave" in his magazine Tatva Darshan.

The whole episode was conducted by Yogi Ramsuratkumar with such beauty and grace and educated the devotees not to comment on and compare Guru's actions and words. Guru's works are always beyond one's comprehension. One need not understand the ways of Guru but one should not be a hindrance to Guru's work by commenting and attempting to degrade the Guru.

In the mean time Anjaneyalu, the founder of the Yogi Ramsuratkumar Trust, built a small but beautiful thatched roofed, granite walled building with black stone flooring, facing East, with his



The Darshan Mandir

own money after obtaining Yogi's permission. The roof was made with the grass grown in the Holy Arunachala Hill. This small building was named as "Darshan Mandir". Yogi gave darshan in this new building daily, in the morning 10 to 12 and in the evening 4 to 6.

Dr.Radhakrishnan from Trichur, Kerala had consulted with a good architect Ravi at Trichur and designed a huge hall, having a length of 350 feet and breadth of 150 feet in the centre. The doom on the front entrance was designed like a Lotus flower. The height of the building would be more than 50 feet. The building facing the Holy Hill, towards North would cost a few crore of rupees.

Later, the architect Ravi said that when he prepared the plan, he had no hope that such a huge building could be built. But when the plan was handed over to Yogi by Dr. Radhakrishnan, Yogi appreciated and approved of the plan. Yogi called Janarthanan and showed him the plan. On seeing the massiveness of the building, Janarthanan got a fear. He thought to collect a few crore of rupees, would be impossible or would take his entire life time. He was all the time grumbling and could not discuss openly with Yogi who was always crowded by the Ladies.

One day, he mustered courage and told Yogi that he wanted to talk to Yogi personally. Yogi took him to a lonely place. Janarthanan vented out his feelings and said that he could not go places to collect

~. JANARTHANAN'S RESTLESSNESS .~

such huge amounts. Yogi immediately responded that Janarthanan had no need to go anywhere to collect the money and Yogi would beg money to complete the building. Yogi asked Janarthanan to promise to be with Yogi for another ten years, till the completion of the building. Janarthanan promised. Yogi also told Janarthanan that he should not bother about any other thing and should concentrate on completing the ashram building. Yogi was to play a different leela and so he had come to the Lady's house, he told this to Janarthanan.



## 43. Janarthanan's Resignation

**J**anarthanan was not satisfied. Yogi's stay in the Lady's house and Yogi's close proximity with the Ladies and their friends through which they took advantage to dictate to Janarthanan and other devotees made him angry and that anger distanced him from Yogi.

Even though Yogi supported him indirectly, Janarthanan was not able to work as usual. He was all the time grumbling. His friends Raghu, Ramamurti and Parthasarathy tried to console him and encourage him to tell everything to Yogi and then resign from the Trust. But Janarthanan was in a dilemma about whether to resign or not. When he narrated the problems to his family, his family members also forced him to come back to Bangalore and look after the business and family. He was not able to tolerate the Ladies' and their friends' day to day interference in the affairs of the ashram. These people always commanded and teased Janarthanan. Their way of talking disheartened Janarthanan. Yogi was the silent spectator. Yogi already told Janarthanan that he wanted to conduct a different sort of Leela and Janarthanan should not mind it and carry on his work of the ashram. Janarthanan felt that he lost his freedom. He also felt that Yogi had distanced him deliberately. At the same time he did not have the courage to tell Yogi that he wanted to go back home and was not able to work for Yogi under the command of the people around Yogi.

One day Yogi called Janarthanan to the Lady's house to discuss about the progress of the ashram. Janarthanan went there and found Yogi busy talking with some friends. He returned back to the ashram without meeting Yogi. In the house Yogi was waiting for Janarthanan but the latter did not come. In the evening when Janarthanan visited Yogi again, Yogi asked Janarthanan why he had not come in the morning. Janarthanan said that Yogi was busy with some other friends and so he did not like to disturb Yogi. On hearing his words Yogi asked Janarthanan whether he wanted Yogi to give a special protocol to the Trustee Janarthanan.

Erecting the Foundation Stone of the Ashram was planned. After hectic discussions with the Ladies and their friends who had suggested they invite big political leaders or high caliber bureaucrats, Yogi suggested they invite Swami Satchidananda of Anandashram to erect the Foundation Stone of the Ashram. The people around

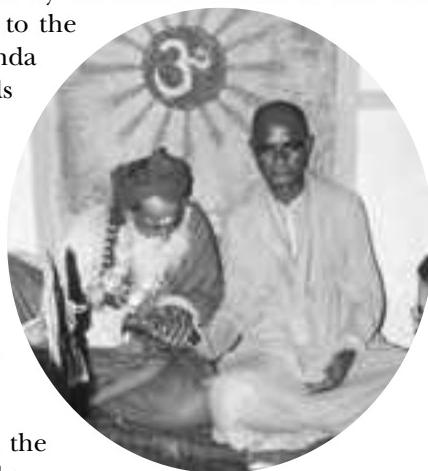
. JANARTHANAN'S RESIGNATION .

Yogi had to accept Yogi's suggestion. Yogi called Janarthanan and discussed the issue with Janarthanan who was very glad to invite Swami Satchidananda. Janarthanan immediately made arrangements to invite Swami Satchidananda. He talked over the phone to Swami Satchidananda and the latter also agreed to come to Tiruvannamalai to grace the function. The date was fixed as 26/02/1994 and the time of the ceremony was 3 a.m. in the very early morning.

Swami Satchidananda reached Chennai and from Chennai, Swami was taken to Tiruvannamalai in a car belonging to a devotee Sri Krishna of Bombay, who was also a devotee of Yogi. Sri Krishna had contributed a substantial amount with a great and humble heart to the noble cause of Yogi Ramsuratkumar Ashram. Krishna took Swami Satchidananda to Ramanashram, where the Swami wanted to go first.

In the mean time, even before Swami Satchidananda reached Ramanashram, Yogi came to Ramanashram to receive Swami Satchidananda. Yogi was requested by the Ramanashram to take rest in the Guest House just opposite to the Ashram till Swami Satchidananda reached. Yogi with the friends and devotees were waiting in the Guest House. Yogi instructed Parthasarathy to wait in the Ramanashram and as soon as Swami Satchidananda reached, Parthasarathy was to inform Swami Satchidananda that Yogi was waiting in the Guest House to see Swami.

Parthasarathy was waiting in the Ashram. Swami Satchidananda arrived at Ramanashram. A lot of devotees assembled there to receive Swami. With great difficulty Parthasarathy was able to go near the Swami to inform him that Yogi was waiting in the Guest House for Swami Satchidananda. Parthasarathy had the privilege of having Swami's association from the early 1980's. Swami Satchidananda told Parthasarathy that Swami would salute the Samadhi of Ramana first and then come to the Guest House to darshan Yogi. Parthasarathy immediately went to Yogi and informed him about this. Yogi asked



Swami Satchidananda of Anandashram  
with Yogi Ramsuratkumar

Parthasarathy to wait by the gate of Ramanashram and as soon as Swami Satchidananda started, he was to inform Yogi. Parthasarathy was waiting at the gate of Ramanashram. In a few minutes Swami came out of the shrine and Parthasarathy ran to the guest house and informed Yogi.

Yogi got up from his seat and slowly walked towards the gate of the guest house where both Yogi Ramsuratkumar and Swami Satchidananda met after nearly four decades. Swami Satchidananda, on seeing Yogi, touched Yogi's feet and the next moment Yogi's whole frame was at the feet of Swami Satchidananda. This expression of both saints on seeing each other was a great feast for real seekers and also a great teaching, on how one should have reverence and love for the saints. Touching one another's feet was not mechanical or formal. The saints' whole frame was in each other's feet and then they were in each other's arms.

Both the great saints went inside the guest house. There was full of joy. A spiritual aroma filled the place. Both the saints were in each other's arm and were all the time laughing and laughing. It was a great feast for the devotees and the benediction lasted for several hours. It was a practical teaching of the Masters, which exhibited real Love and Friendship. After a few hours of happy conversation, Yogi invited

Swami to participate in the function. Swami said that he had come to Tiruvannamalai only to attend the function. Then Yogi took leave of Swami and went to the Lady's house. The Swami took a rest in the Guest House of the Ramanashram.



Swami Satchidananda  
with Yogi Ramsuratkumar

The next day Swami Satchidananda visited Yogi Ramsuratkumar Ashram. The Swami was received with all respect and regards by the devotees and Yogi. Swami was seated near Yogi and again there was joy in the whole atmosphere

and it rejuvenated the spiritual energy in all the devotees who had the privilege of witnessing the great event, the meeting of two saints.

. JANARTHANAN'S RESIGNATION .

The next morning around 3 am, the unveiling of the foundation stone by Swami Satchidananda happened with all gala. On the same day Swami Satchidananda gave a small discourse which brought joy to all the devotees. Yogi got hold of Swami's arm with love and affection. Yogi asked the people to record the talks of Swami Satchidananda. Swami was saying that Yogi was earlier like the wind, totally free, but, now he had been caught in the web of the ashram and so Yogi was not free like earlier. Yogi was listening with joy. Yogi's very form radiated the freedom of Divinity through which Yogi built the Ashram for his devotees. The same day Swami Satchidananda left for Chennai.

On the next day Yogi called Anjaneyalu who was the author and founder of Yogi Ramsuratkumar Trust and discussed with him about the new plan of the huge structure. Anjaneyalu had only the practical knowledge about the construction and had no educational qualifications. A huge hall of 350 feet length, 150 feet width and around 50 feet height without any supporting pillars could not be built without the advice and guidance of the qualified architects and engineers. It needed to be a team work.

But Anjaneyalu, so far functioned independently in the construction works of Ramanashram and could not tolerate the instructions and commands of the engineers. The friends of the Ladies always commanded and instructed Anjaneyalu to do this and that. There were no cordial suggestions from these people. They always wanted to dictate to Anjaneyalu which Anjaneyalu did not like. But Yogi instructed Anjaneyalu to get directions from these people. Anjaneyalu was also grumbling and so he stopped visiting Yogi in the ashram. Yogi wanted to build the structure immediately but both Janarthanan



Anjaneyalu bowing before Yogi  
Ramsuratkumar

and Anjaneyalu were not cooperating and were grumbling. Yogi called Anjaneyalu through people but Anjaneyalu refused to visit Yogi.

So, on 27<sup>th</sup> February 1994 around 7 o'clock, Yogi went to Ramanashram to meet Anjaneyalu, along with the Lady. Yogi was seated in the Ramanashram's President's room with the President of the Ramanashram. Anjaneyalu was not there. He was called. Janarthanan and other friends were in the Sivakasi Nadar Chatram. Anjaneyalu came. Yogi requested Anjaneyalu to come and help Yogi to construct the ashram structure according to the plan of Dr. Radhakrishnan. Anjaneyalu said that so far he had done the work independently and could not work under anybody.

On seeing the refusal of Anjaneyalu, Yogi asked Anjaneyalu to call Janarthanan who was then in the Sivakasi Nadar Chatram, to Ramanashram over the phone. Anjaneyalu called Janarthanan over the phone informing him that Yogi was waiting for him in the Ramanashram. Janarthanan came with Parthasarathy to Ramanashram. Parthasarathy waited in the car. Janarthanan went inside the President's room and saw Yogi sitting with the President of Ramanashram. He prostrated before Yogi.

Yogi told Janarthanan that Anjaneyalu did not like to work and to send them back to the Lady's house to discuss what should be done next. Janarthanan told Yogi that if Anjaneyalu was not working, then he should also be relieved from the work. Yogi got up immediately on listening to the words of Janarthanan and along with the Lady, Yogi walked out after saluting the President of Ramanashram. Parthasarathy was waiting in the car parking area with the car to take Yogi to the Lady's house. Yogi on seeing Parthasarathy turned his face and hired an auto to go back to the house. Janarthanan and Parthasarathy went back to Sivakasi Nadar Chatram. In a few minutes Dr.Ramanathan the younger brother of Justice T.S. Arunachalam came to Sivakasi Nadar Chatram to inform Janarthanan that Yogi wanted Janarthanan and other friends to come to the ashram at 9 a.m.

Janarthanan, Ragunath, Ramamurti and Parthasarathy went to the Ashram. On the way they picked up Anjaneyalu at Ramanashram. They all went to Darshan Mandir where Yogi was sitting with the Ladies, Sadhu Rangarajan, Justice T.S. Arunachalam, his younger brother Dr. Ramanathan, T.S. Mani, Engineer Sundaraman, his wife Prabha, Kulothungan, Panchabakeshan and still several devotees.

## 45. The Disease

A youth, who had erroneous habits and who had run away from the ashram without telling anybody in 1994, came back again to the ashram in the year 1998. He was totally exhausted and was in a dire situation. His appearance was pathetic. On seeing the youth Yogi requested the ashram administration to give him shelter and food in the ashram complex and clothes too. The youth within a few months won over the confidence of the Lady who was looking after Yogi's physical frame.

Yogi was in his early eighties. His age became visible in his physical frame. Yogi needed the support of somebody to walk. Yogi seemed to be suffering from some unknown ailment. In mid 1999, the devotees could observe Yogi's sufferings. In spite of these sufferings, Yogi met the devotees and listened to their problems and blessed them. Even then Yogi was teaching about His Father. His love for his Father was explicit and his passion to remove the sorrow from the hearts of the devotees was a great benediction to watch.

In the mid of 1999, Yogi had blood stains on his dhoti. The devotees were worried. One doctor devotee came to the ashram to darshan Yogi. On seeing the condition of Yogi, the doctor checked Yogi's health and doubted that Yogi had cancer in his private part. She arranged for the biopsy and the biopsy reports confirmed the disease as cancer. The doctor suggested immediate surgery. Another doctor devotee also saw all the reports and confirmed the case as cancer. This doctor also suggested surgery. This all happened in the mid of 1999. The devotees whom Yogi loved were kept in the dark about this matter.

On 04/01/1999, after the arrival of the youth, a new trust had been formed. The name of the Trust was Ma Devaki Veda Patasala Trust. The author and life Trustee of the Trust was Yogi Ramsuratkumar. The other life and managing trustee was Devaki. The registered office of the Trust was Sudama. The object of the trust was to run a Veda patasala according to the documents and the object was open to all. That meant even the non Brahmins could learn Vedas and other scriptures. Yogi asked Retired Justice T.S. Arunachalam and one of Yogi's confidential devotees Sri Sakthivel to put their signatures as witnesses in the document.

new Trustees on a piece of paper and got Yogi's signature approving the new Trustees.

Then Yogi got up. Yogi asked Kulothungan, a long time close devotee of Yogi, whether he was prepared to become a trustee. Kulothungan said that he was ready to work but not with any title. Yogi asked Panchabakeshan who was the brother's son of Ragunath whether he could work for Yogi. Panchabakeshan also politely refused. Then Yogi asked Ragunath whether he would be with Yogi. Ragunath replied that everyone was with him. When Yogi specifically asked Ragunath whether he would work without Janarthanan, Ragunath also politely refused. Yogi enquired the same of Ramamurti to which Ramamurti answered, that while the chief minister resigned then the whole council of the ministers should resign. Yogi came to Parthasarathy. Yogi didn't ask about Parthasarathy's willingness but was told that he would not be willing to work without Janarthanan.

Yogi went back to his seat and asked Justice T.S. Arunachalam what should be done next. Justice said that Janarthanan should hand over all the documents including the Bank Pass Book and cheque book to the new trustees. Sadhu Rangarajan who wanted to show his involvement and to reign supreme in the Trust, irritated Janarthanan by demanding several petty things. Finally Yogi intervened and stopped Rangarajan. Janarthanan handed over everything to Sadhu Rangarajan.



## **44. Construction of the Ashram and Documents**

**Y**ogi was in a great hurry to start the construction work of the Ashram. Yogi asked Sundaraman and Mani to make arrangements to start the work immediately by doing Boomi Puja. They marked the place where they should start the work and conduct the Boomi Puja. After completing the work, they informed Yogi that everything was ready for the Puja. Yogi went to the particular place and dug the soil as a token of starting the work. Then Yogi asked the Lady to do the same, then Justice and everybody including Janarthanan and the friends. After completing the ceremonial Boomi Puja, amidst high drama, Janarthanan wanted to leave. Yogi relieved him.

Janarthanan and the friends went to Ramanashram with Anjaneyalu. Janarthanan was baffled and was crying. His 18 years of association with his Guru had stood before him. He was not able to control himself. Then he returned to Sivakasi Nadar Chatram. Still he had to hand over the accounts to the newly appointed Trustees. Both Janarthanan and Raghu were working continuously and prepared everything to be handed over to the new Trustees. Dr. Ramanathan came to Sivakasi Nadar Chatram and told Janarthanan that Yogi had sent him to get Rs. 50000 cash from Janarthanan for the immediate expenses. Ragu, the auditor advised Janarthanan to give a cheque for Rs. 100000 in the name of Dr. Ramanathan who was the younger brother of Justice. T.S. Arunachalam. Dr. Ramanathan got the cheque, drew the amount from the bank and gave the same to Yogi who passed on the money to the newly appointed trustee for the immediate expenditures for the construction.

The next day, Yogi sent word to Anjaneyalu requesting him to come and see Yogi in the Ashram. But Anjaneyalu hesitated to visit Yogi and did not turn up. Yogi was waiting in the Ashram and finally Yogi sent Sri Rangarajan to Sivakasi Nadar Chatram to convey to Janarthanan and the friends, Yogi's message- to request them to visit Yogi along with Anjaneyalu. Janarthanan told Sadhu that he would go to Ramanashram and bring Anjaneyalu to Yogi. All the friends went to Ramanashram to see Anjaneyalu. Anjaneyalu was not there. The friends were waiting for some time. After half an hour Anjaneyalu came. He told the friends that he wanted to go and see Yogi very much but still some sort of

fear blocked and prevented him from going to Yogi. Janarthanan also felt the same way.

Earlier after Janarthanan and Anjaneyalu pronounced their will to retire from the work of the Ashram, Yogi told them not to prostrate before Yogi hence forth. That also created a sort of fear in them. All the friends were in a confused state and time was passing.

Parthasarathy was saying that after the retirement from the Ashram work, all the friends should become the normal devotees and they should feel free with Yogi. But the friends told Parthasarathy that they did not have the courage to see Yogi and if Parthasarathy had the courage to see Yogi, he could go to Yogi. Parthasarathy responded that if Yogi had asked him to come, he would have gone immediately. Raghu told Parthasarathy that he could go to Yogi as the representative of the friends. Parthasarathy asked what would be the message to be conveyed to Yogi. The friends said that Parthasarathy should convey to Yogi that the friends were emotionally upset and so they could not visit Yogi at present. They also wanted Parthasarathy to inform Yogi that the friends were to visit Pondicherry for a change.

It was noon around 2 o'clock. Parthasarathy went to the Lady's house in the car. He parked the car in front of the house. On hearing the car engine's sound, Yogi himself came to the gate and opened it. Yogi greeted Parthasarathy and took him inside the house. Yogi sat in the usual place and asked Parthasarathy to sit in front of him. The Lady sat beside Yogi.

Yogi told Parthasarathy that Yogi was waiting in the Ashram till 1.30 p.m. but he was disappointed that the friends did not come there. Parthasarathy told Yogi that the friends were emotionally upset and so they could not come to see Yogi at the ashram. It seemed that Yogi was not able to understand the words of Parthasarathy. The Lady interpreted with a loud voice, "Those people are not willing to see you Bagavan....." Parthasarathy got annoyed and said immediately to the Lady, "Don't try to translate the emotions in the wrong words. Mind your words." Saying this to the Lady, Parthasarathy looked at Yogi intensely. Yogi was looking at both the Lady and Parthasarathy again and again for a few moments. Then Yogi stated the conversation directly to Parthasarathy.

Yogi pretended that Yogi was not able to see and hear properly due to old age. The people around Yogi believed in the face value

of the words. But these people had forgotten that Yogi was always alert and that alertness would activate all his senses to its full strength. Whenever Yogi was concerned and had to do some work, Yogi would be very alert. At that time Yogi could see and hear things and persons even from a long distance. Whenever Yogi wanted to ignore things and persons, Yogi would go into the divine samadhi state. On those occasions, people with love and dedication would use that time to sing Bhajans or to meditate or to remember Yogi's Name.

It was a beauty to see Yogi playing the part of an ignorant child before the intelligent, so called pious and also egoistic friends. As a Yogi in a true sense, he lived for his Father and lived in his Father all the time. People took advantage of Yogi's Godly innocence and silence for their personal benefits. Such people tried to imitate Yogi and got success by getting reverence and respect from the masses.

"What happened to the plan made by Padmanaba Iyer, Swami, which you have approved earlier?" Parthasarathy asked Yogi. When Parthasarathy asked the question, Yogi became grim and told Parthasarathy that he never had approved any other plan other than Dr.Radhakrishnan's. Parthasarathy narrated the event to Yogi and tried to revive the past event.

Yogi prevented Parthasarathy from elaborating further and told him that his Father approved only of Dr. Radhakrishnan's plan and if he had approved of any other plan, Yogi pleaded, "***Excuse this beggar Parthasarathy, if this beggar has told you this.***" Parthasarathy immediately understood that Yogi was for a different Leela.

Finally Yogi asked Parthasarathy about the plan of the friends. Parthasarathy told Yogi that the friends would go to Pondicherry. Yogi asked whether they had any work at Pondicherry. Parthasarathy replied that the friends were going to Pondicherry for a change and not for any particular work. Yogi laughed on listening to Parthasarathy. He gave a fruit as Prasadam to Parthasarathy and blessed it.

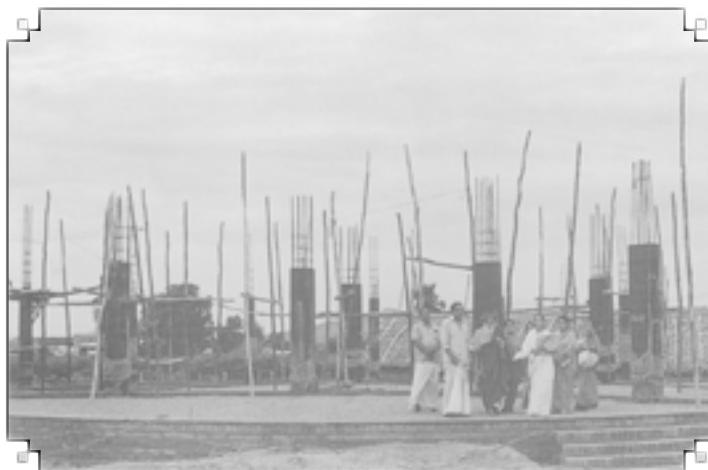
The whole Ashram Episode was full of controversies. The real intention of Yogi Ramsuratkumar regarding the Ashram would be reflected in his own words. "***The people who enter into the ashram will be in meditation and so there is no need for a separate meditation hall in the ashram complex,***" Yogi said. But there is a meditation hall in the ashram.

*“Whoever comes and touches the gate of Sannathi Street House and remembers this beggar’s Name, he will be filled with my Father’s Grace.”* But now the Sannathi Street House where Yogi lived and interacted with the devotees for around eighteen years, was abandoned, locked and neglected, till March 2006.

*“This ashram is the spiritual centre for the whole cosmos from where my Father radiates Peace and Bliss.”* But the ashram has been converted into a Siva Temple, having a Sivalingam upon the samadhi of Yogi, which has been worshipped with all the rituals, beyond the reach of the devotees of Yogi.

*“Remember this beggar’s Name, Yogi Ramsuratkumar. You need not do any other rituals other than chanting the Name Yogi Ramsuratkumar. The Name Yogi Ramsuratkumar is not this beggar’s Name, it is my Father’s Name,”* said Yogi. But nowadays, the chanting of Yogi’s name is done for name sake and religious rituals dominate the activities of the ashram.

*“For this beggar’s friends, this Name Yogi Ramsuratkumar is enough. If you remember this Name, you need not worry about your spiritual growth. My Father will take care of you. My Father will see that you will reach my Father safely. For all other people, let them remember any other God’s Name which they like.”* Now the ashram contains various Gods’ statues, Lingam, Vinayagar etc., after the physical disappearance of Yogi.



Yogi Ramsuratkumar inspects the construction works of the ashram

## CONSTRUCTION OF THE ASHRAM AND DOCUMENTS

The ashram construction was done under the direct observance of Yogi. The Trustee Mani worked hard to build the huge structure of the Ashram. Yogi was supportive in all his activities. In later years he left and went away. Yogi brought in a retired Chief Justice of Madras High Court as the Managing Trustee.



**Yogi Ramsuratkumar inspects  
the construction works**

The beneficiary of Yogi Ramsuratkumar Trust, a Public Charitable Trust had been changed. As per the original Trust Deed of 1993, the beneficiary of Yogi Ramsuratkumar Trust was "The Devotees of Yogi Ramsuratkumar." But this gentleman Sri T.S. Arunachalam, the retired Chief Justice of Madras High Court had written a letter to the author, who questioned the legal validity of the change of the beneficiary of a Public Charitable Trust, that it was done under the guidance of Yogi Ramsuratkumar with the help of three legal luminaries. The documents also proclaimed that Justice T.S. Arunachalam was the successor of Yogi Ramsuratkumar. His name was written by Yogi Himself in the document. The people around Yogi called Yogi "Bagavan" and proclaimed that the retired justice was the successor of Bagavan. God, Bagavan cannot have the successor or substitute. This dispute is in the Madras High Court and its verdict is being expected soon.

Yogi sent Justice T.S. Arunachalam to Anandashram for a week's time to learn and study how to run the Ashram. Justice went there and stayed there for a week's time. He returned back from Anandashram and visited Yogi. He explained his experiences in Anandashram. He told with enthusiasm that Yogi's ashram should also become like Anandashram. (In Anandashram no religious rituals are adopted. There are no religious statues or temples and no ritualistic poojas being conducted there. Only Ram Nam chanting goes on there - for decades even after the Maha Samadhi of Swami Ramdas and Mataji Krishnabai.) Yogi instantly replied, "*If Justice wants, this also can become like Anandashram.*" But after Yogi's Mahasamadhi, Justice erected a Sivalingam on the Samadhi of Yogi and did all sort of rituals by the

guidance of the religious leaders of his choice ignoring the life and teachings of Yogi.

After the Mahasamadhi of Yogi, the retired Chief Justice formed an advisory board. With the help of the sthapathi recommended by Kanchi Achariyas, the retired Justice made a plan to construct a Brindavan upon the Samadhi. He placed the plan before the advisory committee which sanctioned the same. The plan was a Mandapam with granite pillars and had no walls, windows and doors. He printed the proposed construction plan of the Brindavan of Yogi in the appeal to the devotees for the contribution. He also published the proposed construction plan in the ashram magazine Saranagatham. He arranged for a press meet at Madras and presented the same plan to the reporters of the Newspapers. He obtained the signatures of the members of the advisory board which approved the plan.

But later the plan had been changed without the notice of the advisory board. Why the plan had been changed and who had changed the plan, remained a mystery. The management of the ashram constructed a temple gopuram upon the Samadhi of Yogi, contrary to the earlier plan which was approved by the advisory committee. Kanchi Mutt achariyas arranged a Lingam from Kasi and it was installed at the Samadhi of Yogi. The retired chief justice conducted the Kumbabisheham also after the completion of the temple. The date of Kumbabisheham was also fixed by the advice of Kanchi Seer.

Even though the documents prohibited the religious activities in the ashram, the retired Chief Justice conducted the religious activities in the ashram. Later these activities have been questioned through various legal forums and the outcome is still to come. The author also requested that the Government take control of the Ashram, as he found it to be the only solution for the all problems in the Ashram. His petition to the Government is still to be considered.

So far the administration proclaimed through their magazine Saranagatham that it had built the temple according to the Agama Rules but when the author questioned the same pointing to the clause in the documents which said that no religious activities should be done in the ashram, the administration answered in the affidavit they filed to the Commissioner of H.R.& C.E. that they had not built a temple according to the Agama Rules but they had built a tower like structure to show minimum respect to the departed saint.

Yogi saw the construction work every day. Yogi saw every brick of the construction and blessed it. He gave life to the structure which is vibrating even now with divinity inspite of the disorder mentioned above. Whenever the Trustees complained of shortage of funds, Yogi would beg money from the devotees. After Sri Janarthanan, nobody went for collection for the construction of the huge ashram structure. The devotees volunteered to contribute for the noble cause and if the funds were not sufficient, Yogi would beg for money from the devotees.

Yogi used to give a personal audience to the devotees. The devotees who would like to have a personal audience with Yogi should inform the Trustee and the Trustee would write the names of the devotees on a paper and would send it to Yogi as soon as Yogi reached the ashram. Initially Yogi met the devotees with the Ladies but later Yogi sat alone outside the main building of the ashram to meet the devotees.

There Yogi would sit in a chair and would ask the devotees to sit in the other chairs arranged in front of him. Yogi would enquire about the well being of the devotees and would listen to the devotees problems and sorrows. Finally Yogi would give some fruits as prasadams, bless them for their well being and would leave them to go. Yogi would keep his driver Ravi or his other assistant Selvaraj near him to help him arrange the chairs for the devotees. When Yogi wanted to leave the devotees these assistants would lift the plate in which the fruits were arranged so that Yogi could pick one to give to the devotee as prasadam.

The routine after Yogi moved to the Lady's house started at 3 a.m. Coffee should be ready by that time and after the coffee session was over, the Lady would read the devotees' letters for Yogi or sing songs. Sometimes she would be asked to read some news in a newspaper repeatedly.

At 6 a.m. Yogi would allow her to have her morning ablutions and at 6.45 a.m. the car would come to the Lady's house to take the group to the ashram. In the meantime the other ladies should prepare the morning breakfast and by 6.50 a.m. the group would start in the car for the ashram from the Lady's house and reach the Ashram gate at exactly 7 a.m. The devotees in the Ashram would stand in line and salute Yogi and Yogi would salute in response and some other times he would raise his hands to bless people.

The car would reach a small hut behind the big hall in the Ashram and the group would get down. They would sit inside the hut. The Lady and the Trustee of the ashram would inform Yogi about the arrival of any important devotee to the ashram. Sometimes Yogi would invite them for breakfast and the visitors would be called for the breakfast. The Ladies would chant Yogi's Name. The breakfast would be served by the ashram assistants, first to Yogi, then to everybody. After the breakfast session was over at 8 a.m, he returned to the Lady's house in the car. During the return to the house also, the devotees would stand in line and salute Yogi and Yogi would bless them from the car.

Yogi would again come to the ashram in the car to spend 10 a.m. to 12 noon darshan at the ashram. And again in the evening from 4 p.m. to 6 p.m. Yogi would be in the ashram, meeting the devotees. Yogi would spend time in the evening 6 to 11, talking with some important visitors at the Lady's house. In the meantime the other ladies would make lunch and dinner for the whole group. The particular Lady who was the physical care taker of Yogi alone did not have to do any physical work, like cooking, cleaning or house keeping. She was not permitted to do all this work. She was told to sing and chant Yogi's Name, sitting always near Yogi, taking hardly 3 to 4 hours rest a day. This Yogi did for 7 years, the Lady accompanying Him. What other woman could take this schedule?



## 45. The Disease

A youth, who had erroneous habits and who had run away from the ashram without telling anybody in 1994, came back again to the ashram in the year 1998. He was totally exhausted and was in a dire situation. His appearance was pathetic. On seeing the youth Yogi requested the ashram administration to give him shelter and food in the ashram complex and clothes too. The youth within a few months won over the confidence of the Lady who was looking after Yogi's physical frame.

Yogi was in his early eighties. His age became visible in his physical frame. Yogi needed the support of somebody to walk. Yogi seemed to be suffering from some unknown ailment. In mid 1999, the devotees could observe Yogi's sufferings. In spite of these sufferings, Yogi met the devotees and listened to their problems and blessed them. Even then Yogi was teaching about His Father. His love for his Father was explicit and his passion to remove the sorrow from the hearts of the devotees was a great benediction to watch.

In the mid of 1999, Yogi had blood stains on his dhoti. The devotees were worried. One doctor devotee came to the ashram to darshan Yogi. On seeing the condition of Yogi, the doctor checked Yogi's health and doubted that Yogi had cancer in his private part. She arranged for the biopsy and the biopsy reports confirmed the disease as cancer. The doctor suggested immediate surgery. Another doctor devotee also saw all the reports and confirmed the case as cancer. This doctor also suggested surgery. This all happened in the mid of 1999. The devotees whom Yogi loved were kept in the dark about this matter.

On 04/01/1999, after the arrival of the youth, a new trust had been formed. The name of the Trust was Ma Devaki Veda Patasala Trust. The author and life Trustee of the Trust was Yogi Ramsuratkumar. The other life and managing trustee was Devaki. The registered office of the Trust was Sudama. The object of the trust was to run a Veda patasala according to the documents and the object was open to all. That meant even the non Brahmins could learn Vedas and other scriptures. Yogi asked Retired Justice T.S. Arunachalam and one of Yogi's confidential devotees Sri Sakthivel to put their signatures as witnesses in the document.

In another two months Yogi requested Anjaneyalu who again returned back to Yogi and won his confidence, to complete the building meant for Veda Patasala in the place within Yogi Ramsuratkumar Trust premises. An area of more than 10000 sq. feet had been donated from Yogi Ramsuratkumar Trust to Ma Devaki Veda Patasala Trust. Anjaneyalu completed the building.

Yogi one day asked Justice T.S. Arunachalam and his advocate friend Sri Viswanathan to become the life trustees of the trust. Yogi asked the Ladies to hand over the house where they lived to Yogi Ramsuratkumar Trust (even though it was the registered office of Ma Devaki Veda Patasala Trust. Yogi also instructed them to transfer the property, "Sannathi Street House" which was in the name of a donor devotee, to the Yogi Ramsuratkumar Trust. The Sannathi Street House was in the name of the donor devotee and the devotee had passed away. His children agreed readily without any hesitations to transfer the property to Yogi Ramsuratkumar Trust. Yogi requested Justice T.S. Arunachalam to become the managing trustee of this trust also and relieved Devaki from the post of Managing Trustee of the trust but she continued to remain as a Life Trustee. Yogi wanted to run a Veda Patasala in the newly built building. But till now the wish had not been granted by the Trust Board of both the Trusts.

The second doctor devotee of Yogi pleaded to Yogi to take proper treatment for the disease. The doctor also suggested another local doctor working in a Government Hospital near Tiruvannamalai to treat Yogi. The local doctor was called and Yogi accepted the new doctor. The local doctor was a physician and not a surgeon. This local doctor attended Yogi daily for a few months but he could not do anything. It was a painful sight to see Yogi struggling with acute pain.

In a few months Yogi was not able to walk. Yogi had to be carried wherever he went. The people around Yogi did not allow any other devotee to come near Yogi. The Managing Trustee of both Trusts had more reverence in the Lady than Yogi Ramsuratkumar. He had even written a song on the Lady.

In a few days Yogi refused to take medicines. If they forced Yogi to take medicine, Yogi would say that his Father would know how to treat the disease. But the cancer had spread. Yogi's blood sugar level increased alarmingly. Yogi's heart got a slight enlargement. Blood urea and creatinine were elevated. There was congestion in the lungs too.

The urine passage was totally blocked by the disease. Every time Yogi tried to pass urine, he would groan loudly with immense pain. Due to the block, the bladder became full and would give acute pain. All the twenty four hours Yogi suffered with severe pain.

In spite of the pain, Yogi blessed the devotees. Even then one could feel Yogi's radiation of pure bliss and peace. His physical frame suffered and shouted in pain but his other being which was Father Himself silently radiated pure wisdom, compassion and bliss. Even in his sufferings, Yogi never complained. He silently bore all the suffering.

In spite of the pain Yogi suffered due to the disease, Yogi's inner state was totally one with His Supreme Father. During a conversation with a devotee, Yogi said, *"I can only say that, whatever exists is one life. Unity: nothing is separate, nothing is isolated. This beggar is related to the Sun, to the Moon, to the Infinite Cosmos. This beggar is not limited to this body. All of those who are present here are not separated or isolated. They are part of myself. You see this Champak Tree, you see this Amla Tree, they are all part of my Life. They are not separate. They are not isolated. Myself is in all these parts with all these leaves. I am the Total. I am the Whole, Absolute, Indivisible, Eternal, Limitless Life, Infinite Life. We are all one together, united, perfect unity in Father. That's all. That's all I can say."*

Yogi's health became worse. Yogi was almost all the time in immense pain. The author explained the situation to Smt. Anuradha who was then in US with her son Dr. Sankar who was a specialist for the same disease Yogi was suffering from. The author requested Smt. Anuradha who was also a great devotee of Yogi to send her doctor son to India to treat Yogi. Dr. Sankar was an efficient doctor. At the same time he was spiritual from a very early age and had tremendous devotion in Yogi.

Smt. Anuradha sent her son to India on the next flight. Dr.Sankar came to Tiruvannamalai directly. Sri Ganeshan, the great grand son of Ramana Maharishi's brother took Dr. Sankar to the abode, in the ashram. Yogi greeted Dr. Sankar and enquired about his mother. Finally Yogi told Dr. Sankar that Sankar wanted to see Yogi and he had finally seen Yogi. Now he should go back to US. But Sankar told Yogi that due to Yogi's grace he had completed the medical course and he should be permitted to treat Yogi. Yogi did not answer. Sankar

stayed with the other people around Yogi. He was shocked on seeing the seriousness of the disease.

Once the local doctor was absent continuously for a few days due to some personal reasons. Yogi was groaning with great pain. For two days Yogi struggled with immense pain as he was not able to pass urine due to the block in the passage by the disease. The Lady requested Dr. Sankar to attend Yogi -to clean and dress the wounds. The Lady and others believed that Yogi could cure himself using his mystic power. Dr. Sankar while cleaning the wounds, forcibly removed one big block. Yogi shouted with great pain. The people around Yogi told Dr.Sankar to dress Yogi gently, as Yogi's body was very sensitive. Dr.Sankar completed the dressing. Within a few minutes, Yogi passed urine. It was a great relief for Yogi. After that Yogi also slept well. It was a long time since Yogi had slept well. The people around Yogi believed that Yogi was treating his own body with his mystic power and everything would become all right soon.

Dr. Sankar consulted one senior and very popular surgeon at Chennai, Dr. Rangabashyam, who was a great devotee of Ramana Maharishi and a great lover of Yogi. The senior doctor shared his opinion with the young doctor from US. Both the doctors had the same opinion that the disease could be treated only by surgery, by removing the portion affected by the disease. But Yogi did not like to be operated. Yogi wanted to withdraw himself. Yogi earlier said that as soon as the construction work in the ashram would be over, Father would recall Yogi.

Dr. Sankar pleaded with Yogi to accept the surgery. Yogi did not answer. One day Yogi told Dr.Sankar that he had come to see Yogi, had seen Yogi and he should then go back to US. Dr. Sankar felt helpless. Yogi refused to undergo surgery and there was no alternative remedy for the disease. So, he could not do anything for Yogi. With a heavy heart Sankar went back to the U.S.

Dr. Rangabashyam visited Yogi. The doctor examined Yogi. He explained the seriousness of the disease to the people around Yogi. If the situation continued like this, within a very short time everything would come to an end, he said. The people around Yogi awakened. They realized the seriousness. Till then, they believed that Yogi would cure himself. They now understood the conviction of Yogi to withdraw once and for all. Before the visit of Dr.Rangabashyam, they took Yogi to

various places around the Holy Hill, Sathanur Dam and Thapovanam in the car.

The people around Yogi called Sri Krishnapremi Maharaj to persuade Yogi to accept the treatment. When Yogi was informed that Sri Krishnapremi Maharaj had come to see him, Yogi asked why Sri Krishnapremi Maharaj had come. Sri Krishnapremi Maharaj talked to Yogi and pleaded with him to accept the treatment. He told Yogi that the body of Yogi belonged to the devotees and for the sake of the devotees Yogi should accept the medical treatment. Yogi did not respond. Yogi blessed Sri Krishnapremi by touching the cheek and chest of Sri Krishnapremi. Sri Krishnapremi left after sometime.

The administration sent Sri Swaminathan with another devotee in a car to Puttaparthi to talk about this issue with Sri Saibaba. The devotees could not get the audience of Sri Saibaba. They sent a local fax narrating the disease of Yogi and sought Sri Saibaba's blessings to give Yogi back his normal health. Even after they sent the fax they could not get the audience of Sri Saibaba. They waited for another day for the response of Sri Saibaba. But they could not get any response. So they had to return back to Tiruvannamalai.

The administration also informed Swami Satchidananda of Anandashram about the sickness of Yogi. Swami Satchidananda immediately sent Swami Mukthananda and Sriram, the grandson of Swami Ramdas with some homeopathy medicines. Both Swami Mukthananda and Sriram saw Yogi and offered the medicines Swami Satchidananda sent through them. Yogi saluted the Swami and Sriram. Both stayed for a day and left for Anandashram again. Yogi took the medicines sent by Swami Satchidananda for a day or two to satisfy the devotees and then stopped.

Yogi was in the Lady's house when Sri Krishnapremi Maharaj and Dr. Rangabashyam visited Yogi. Dr.Rangabashyam narrated to the people around Yogi, how the disease would develop and what were the symptoms to indicate the final day. As per the experienced doctor's narration, the condition of Yogi developed and the people got panicky.

One day in the month of July, the situation became alarmingly worse and the people around Yogi got frightened. The people around Yogi carried Yogi in a car in the dead of the night to the ashram.

The author and the first trustee of the ashram Sri S.P. Janarthanan were at the ashram gate early morning around 3 o'clock to know something about Yogi's health from Sri Anjaneyalu, the founder of the Trust. Sri Anjaneyalu was at that time staying with Yogi in the night. Sri Anjaneyalu who had won the confidence of Yogi, stayed in the night in the presence of Yogi, and would come out in the morning to attend his work. The author and Sri S.P. Janarthanan both would stand with great anxiety at the gate of the ashram for Sri Anjaneyalu to get some message from him about the health condition of Yogi.

Both the author and Sri S.P. Janarthanan were able to see the Trustee of the ashram, walking here and there near the abode with great anxiety. The author and Sri S.P. Janarthanan sensed something wrong. They wanted to enquire. So, they asked the watchman to open the gate and entered the premises of the ashram. On seeing the two, the trustee ran towards his cottage and did not turn up till the two went back. After Sri Anjaneyalu came out from the abode, the two got the report which worried them a lot.



## 46. Hospitalization

The disease gave acute pain and Yogi was almost all the time groaning in pain. The people around Yogi pleaded with Yogi and prayed with sincerity to allow them to take Yogi to the Ramana Clinic at Madras to get operated on by Dr. Rangabashyam. Yogi's blood sugar level rose alarmingly due to the diet. It was around 400 plus. There was congestion of the lungs and there was a mild heart enlargement. The blood urea and creatinine were elevated. Yogi was not responding and he was apparently in a coma.

The people around Yogi decided to take Yogi to Madras to admit him in the Ramana Clinic. They requested one devotee to arrange his personal van that he used, to take Yogi to Madras. The devotee asked his driver to be ready to take Yogi to Madras. On 17<sup>th</sup> August 2000, around 5 o'clock, the people around Yogi took Yogi in the van to Madras and admitted him in the Ramana Clinic, at Madras around 11 o'clock in the noon. Yogi was in a coma apparently. Yogi was in serious condition.

During the time of admission the senior doctor Rangabashyam was out of station attending some medical conference. He was contacted by his juniors over the phone. Dr. Rangabashyam instructed his juniors about the treatment and asked them to communicate regularly about the developments over the phone.

The junior doctors as per the instruction of their senior treated Yogi. Dr. Rangabashyam returned back the same night and examined Yogi. He told them that the blood sugar level and the blood urea level should be brought to normal and then alone he could think about the operation for cancer. Dr. Kumaresan and Dr. Punitha volunteered their services to attend Yogi. Dr. Rangabashyam gladly accepted their service and shared his views and opinions with the young doctors. Also some specialized doctors who were the devotees of Yogi offered their service to Dr. Rangabashyam who was very happy to accept their services.

One day while Dr. Kumaresan was attending to Yogi on the night shift, he prayed, saying with tears in his eyes, "Swami, do not make us orphan. Please get well soon Swami." Yogi responded immediately by opening his eyes. Yogi patted Dr. Kumaresan's cheek with love and compassion and smiled. The people around Yogi did not like

Dr.Kumareshan and Dr.Punitha attending Yogi. The senior doctor Rangabashyam said that these doctors were

actually helping him treat Yogi and there was no reason to send them away. Actually, he said, it was safe to be attended by the doctors instead of by the untrained devotees of Yogi.

A devotee gave her car to be at the disposal of the managing trustee with the driver, all 24 hours, for the service of Yogi. Several devotees contributed a huge amount for the treatment. For the first two days after the admission of Yogi in the hospital, the trustee could not visit Yogi due to the marriage function at his brother's house.

The very next day on 18th August 2000, after Yogi got admitted in the hospital Dr. Rangabashyam made a minor surgery to create drainage for the urine passage. It gave a great relief to Yogi. During the minor surgery, Dr. Rangabashyam invited Dr. Kumareshan and Dr. Punitha to be with him.

In the mean time one young devotee Parthipan, a transport operator at Aruppukottai, who had experience in handling old sick people, was called to attend Yogi. Already, another young confidential devotee Sakthivel who was working as a teacher in a Higher Secondary School at Madras was staying in the hospital, doing all sorts of services to Yogi. Both these boys would take care of Yogi and help Yogi in several ways. They washed the clothes of Yogi regularly. These two youths' sincere and devoted service to Yogi attracted everybody's appreciation.

Yogi had great regards and love for the senior doctor Rangabashyam. Dr. Rangabashyam's wife, Smt. Chitra would take care of the food for Yogi and the people around Yogi. Smt. Chitra was a noble and great soul who without any hesitations attended the needs of the people around Yogi. She instructed her servants to attend the people around Yogi with great regard and reverence. The Doctor allotted one whole floor in the hospital building, consisting of several rooms to Yogi and the other people around him. Doctor's home was just behind the hospital. Dr. Rangabashyam and his wife Smt. Chitra had tremendous love and reverence for Yogi. A few times Yogi had visited their home during his stay in the hospital after the major surgery.

Yogi's blood sugar level had been brought under control. Dr.Rangabashyam brought all other health parameters under control

so that he could conduct the major surgery for cancer. It took 25 days for him to bring Yogi's body to withstand the major surgery. On 11th September 2000, he conducted the major surgery. He removed the whole part which had been affected by cancer successfully.

The date of operation was kept secret by the management but somehow the author came to know the exact date and time of the operation. The author informed the date to various institutions and the devotees remembered Yogi's Name throughout the day, praying that Yogi should come out of the disease successfully. The prayer was answered. After the surgery, Yogi recovered a lot but still he was not able to walk. The physiotherapists were called in and they gave regular massages to strengthen Yogi's legs. But still Yogi could not walk till the end of his life.

After the surgery, the devotees thronged to see Yogi at the hospital. The managing trustee arranged some volunteers to register the names of the devotees who wanted to darshan Yogi. They would fix the date and time for a batch of devotees daily to darshan Yogi.

The people around Yogi again got a desire to take Yogi to several places of their own choice. Yogi was pressurized once to visit a spiritual place at Madras by the Lady repeatedly. Yogi uttered a proverb in Hindi. The driver of the van, Sri Mahendra Yadav, who used to carry Yogi along with the other youths, on hearing the proverb laughed. He was a man from Uttar Pradesh and knew Hindi well. On seeing Mahendra Yadav's laughing, the Lady sensed that Yogi said something mischievous. The meaning of the proverb is, "*Treating the Yogi in the house like a joker, one imagines the outside Yogi is a sidha purusha.*"

The people around Yogi took Yogi once to the farm house of Dr.Rangabashyam, which was situated near the seashore. They stayed there for a night. The farm house impressed the people around Yogi. As days went on, Yogi was feeling well and insisting he go back to the Ashram at Tiruvannamalai. Finally the doctor gave the clearance for Yogi's discharge and the date was fixed as 23rd September 2000.

During the serious sickness, the administration did not bother to inform the family of Yogi at Ranji. But somehow Dr.Kumaresan informed the family and the last daughter of Yogi Smt. Beena came from Hazaribagh to see her father. But she was not allowed to be with her father. It seems Yogi allowed her to see him but did not allow her

to stay with him. It also seems Yogi got annoyed when she insisted she stay with him.

The management purchased a new van for the use of Yogi. Even though the devotee from Bombay, Sri Asish Bagrodia offered his personal van at the service of Yogi, the management wanted to buy a van of their own. The devotee who was a handicap, had designed the van for his own use. When he was asked for the van for the use of Yogi to take him to the hospital, he immediately offered his van with his driver. The driver Mahendra Yadav had done a great selfless service to Yogi for months together, leaving his family at Bombay.



## 47. Final Days

**Y**ogi was discharged from the hospital on 23/11/2000. The whole group started from Madras in the morning and reached by noon to the ashram. The stress of the travelling was visible in Yogi and Yogi was taken into the Pradhan Mandir to take rest. For another two days Yogi took rest. On 25/11/2000, Yogi was taken out of the abode and was seated in the place where Yogi previously used to sit to give darshan to the devotees. Yogi was in a serious mood. Some two hundred devotees were sitting before Yogi with a great reverence as they were seeing Yogi after a very long time.

The author, who was standing outside the ashram, heard that Yogi was giving the audience to the devotees at the Pradhan Mandir. The author rushed to the Pradhan Mandir. He was just entering through the gate of the Pradhan Mandir and was able to hear Yogi's voice, enquiring the Lady whether it was the author coming. Yogi called the author loudly by his name to his side and caught hold of his hand. The author cried and tears rolled down.

The author could not see Yogi in the hospital. Even though the author reached Madras the very next day Yogi had been admitted in the hospital, the people around Yogi did not bother to tell him anything about Yogi's health. The author patiently waited by the gate of the hospital for three whole days and finally when he knew that doctors had taken total control of Yogi, he left Madras to his place.

There was a rumor that Yogi would return back to the ashram from the hospital in the second week of November, 2000. So the author went to Tiruvannamalai in the first week of November and stayed in a room near the ashram, silently waiting for the arrival of his Guru.

Yogi was patted the hand of the author with love and compassion. On seeing the author, Yogi wiped his tears and enquired when the author came to Tiruvannamalai. The author replied that for 15 days he was waiting for Yogi in Tiruvannamalai. Yogi enquired where he was staying. The author replied that he was staying in a room in Ramana Nagar. Suddenly Yogi asked the author whether he had cigarettes in his pocket. The author said yes. Yogi demanded the same and the author gave the cigarettes to Yogi with the match box.

Then happened a great furor. The Lady who was taking care of Yogi's physical frame rushed towards Yogi and tried to snatch the cigarettes

from Yogi. Yogi firmly gripped the cigarettes in his hands and violently pushed the hands of the Lady. The Trustee came running to prevent Yogi from smoking. Yogi vehemently told him to go and sit in his place. The Ex. Trustee also came and philosophically tried to convince Yogi that the Father in the form of him said not to smoke. Yogi responded that Yogi knew that His Father would never talk through him.

Then Yogi smoked one cigarette and with firm voice Yogi told, *“Don’t try to show your authority with this beggar. If you show your authority, then this beggar will show his Father’s authority. This is my ashram. Here this beggar will do whatever he wants to do.”* The devotees and the people of ashram management were stunned and shocked. The devotees could sense that something happened against the will of Yogi. The people around Yogi got scared. Yogi took one more cigarette. The Lady snatched the same and gave it to one devotee to throw away. Yogi got annoyed. The trustee came and explained to Yogi about the doctor’s instructions and requested Yogi not to smoke. Yogi with great anger said to the trustee, *“Don’t try to advise this beggar. You go and sit in your place.”* The trustee replied that it was not an advice but a prayer. Yogi replied, *“This beggar knows which is a prayer and which is advice.”*

Then Yogi called one lady and demanded her to get a cigarette for him. In spite of the protest from the ashram administrators, Smt. Rajalakshmi brought a cigarette for Yogi and gave it to him with reverence. Yogi again smoked the cigarette and after finishing it he smashed the remaining butt in such a way that it became small particles. That was the last cigarette Yogi smoked.

Again Yogi accused the people around him that those people were trying to show their authority with him. The Lady who was sitting next to the author, called the managing trustee by gesture. The trustee came running towards the Lady least bothered about the presence of Yogi. The Lady told the trustee, “It seems Bagavan wants to create a scene before the devotees. Why don’t you send the devotees for the lunch?” On hearing this, the trustee went to Yogi and said, “Bagavan, shall we send the devotees for lunch?” Yogi replied, *“This beggar wants these people here for some more time. You go and sit in your place.”*

Yogi again talked about the authority the people around him exercised on him. Suddenly Yogi asked Parthipan whether he had his camera. Parthipan said that he was keeping it in the room. Yogi asked him to bring it immediately. Parthipan brought the camera and stood

before Yogi. All the time the author was sitting near Yogi who caught hold of his hand throughout this episode. Yogi asked Parthipan to take a photo of both Yogi and the author together. Parthipan took a shot of both Yogi and the author together.

Again Yogi talked about the authority the people around Yogi exercised on him. This time the Lady became highly disturbed and asked the managing trustee by gesture to come again to her. The trustee came running towards her. She again asked the trustee to send the devotees for lunch. The managing trustee went to Yogi and told Yogi, "Bagavan, it is already 12.30. The devotees must be hungry. Shall we send the devotees for lunch?" Yogi got annoyed and told the trustee, "*This beggar told you already that this beggar wants these friends here for some more time. You don't try to advise this beggar. This beggar knows what should be done. You go and sit in your place.*" The Managing Trustee went silently and occupied his seat.

Yogi then shouted that the people in the administration of the Trust changed the ashram in his absence. The people around Yogi tried to convince Yogi that there was no change in the ashram. They explained that it was the same since they left for the hospital. But Yogi did not get convinced. Yogi again and again complained that they had changed the ashram in his absence. The people around Yogi took efforts to convince Yogi that nothing had been changed. They had shown him every part of the ashram to Yogi and tried to establish that there had been no change. Yogi said again that in his absence they had changed the ashram. The people around Yogi struggled again to establish that there was no change.

Now one could understand that Yogi had foreseen the future change the administration would do by converting the place into a religious one whereas Yogi wanted the place to be a spiritual one. The religious place is one where the rituals of the religions are adopted whereas the spiritual place teaches one to transcend religions and the mundane life to merge one with GURU or GOD, by remembering GURU'S or GOD'S Names constantly. To put it simply religions teach one to strengthen the self with dharmas and rituals and spirituality teaches one to eradicate the self and to become one with GURU or GOD. Yogi being a Spiritual Master always, wanted the place he created to be a Spiritual Place, teaching and radiating GOD in everything by remembering GURU'S NAME constantly.

Yogi used to say, “*My Father alone exists. Nobody else. Nothing else. In the past, in the present and in the future, My Father alone exists.*” But after the Maha Samadhi of the great Spiritual Master Yogi Ramsuratkumar, the people around Yogi converted the place into a religious one, doing all sorts of religious rituals, about which Yogi had foreseen earlier and expressed his dissatisfaction and anger over. Through this episode Yogi had shown clearly his dissatisfaction with the people and their performance in the ashram and in a way Yogi showed the devotees that Yogi was far far away from rituals and poojas and so near to the people who could remember him and dedicate their lives for him, chanting the HOLY MANTRA YOGI RAMSURATKUAMRA JAYA GURU JAYA GURU JAYA GURU RAYA.

Soon afterwards, Yogi dispersed the devotees permitting them to go for lunch. The food was brought to Yogi. The Lady served him with the food. When the other Lady attempted to assist the physical care taker to serve Yogi, Yogi expressed his dissatisfaction. Yogi openly had shown his dislike for the other Lady to serve him. Yogi finally took some food served by the Lady.

Yogi asked the author to take his meal in the Bhojansala. The author went to the dining hall to take his meal. Soon, Smt. Rajeshwari who was living in the ashram since the beginning, cooking and serving Yogi and the other people around Yogi, came running to the author at the dining hall and said to the author that Yogi had said, “*This beggar has sent Parthasarathy to take his meals in the Bhojansala and you are here. Who will serve Parthasarathy there?*” Rajeshwari immediately replied that she would go and serve the author. She was about to serve the author. At the same time the Managing Trustee came there and called her for some other work. She ran behind him and disappeared. Some other man came and served the author.

After this episode, Yogi regularly gave darshan to the devotees in the ashram. Some devotee contributed a wheel chair which could be adjusted according to the convenience of the user. Yogi wanted to be in the easy chair and it was quite comfortable for him. The young people would push the wheel chair in which Yogi would stretch his legs and leaned on the backrest majestically followed by the Ladies, to the dais of the Pradhan Mandir. There was a small passage from the abode to enter into the Pradhan Mandir.

Every morning at 10 o'clock Yogi would come for darshan and would return to the abode at 12 o'clock in the noon. Again in the evening Yogi would come and conduct the session till 6 o'clock in the evening. During the morning and evening session Yogi would call several devotees to talk or sing or dance.

It was the time of Yogi's Jayanthi celebration. Sri Lee Lozovic from U.S came with his disciples to the Ashram to darshan Yogi. Every Year he used to come with his disciples to India to see Yogi. He would stay in Tiruvannamalai, in the ashram for around 15 to 20 days and then they would go to several holy places in India. The disciples of Sri Lee would sing beautiful bhajans on Yogi in English and would dance according to the songs. Yogi had a great liking to see the devotees of Sri Lee sing and dance. Yogi would also request Sri Lee to give a discourse before the devotees. Yogi would arrange for the foreign devotees to sit separately.

Whenever the author was among the devotees, Yogi would call him to the stage and ask, "*Parthasarathy, talk something which would be good for these people.*" But the author had stage fear and would pray to Yogi to sing some songs. Yogi would allow him to sing songs composed by the author.

December 1, Yogi's Jayanthi (Birth Day) was celebrated in the ashram. The U.S devotees sang several of Sri Lee's songs and danced in groups. It was beautiful and blissful to watch the foreign devotees singing Yogi's Name and dancing.

Yogi then called the Ex Life Trustee Sri S.P. Janarthanan to the stage and requested him to tell the Ramayana. Sri Janarthanan liked telling the Ramayana before the devotees in his unique colloquial language. Yogi and the devotees enjoyed the way he narrated the story of Ramayana.

Yogi called one Pon Kamraj who had built a temple for Yogi near Kanyakumari and asked him to sing and dance. Sri Pon Kamaraj also sang and danced. Yogi enjoyed the performance of the devotees and it seems Yogi made these devotees dance to his tune. Yogi would also call one Pankajamdas to sing occasionally. Smt. Pankajamdas had a sweet voice and her songs would enchant the devotees.

During December 2000, Yogi called the author daily and made him sit near him on the stage during the darshan time. Yogi would also call Sri Lee daily to give discourse to the devotees. One day

Sri Lee wanted his book on Yogi to be distributed among the devotees. He expressed his desire to Yogi. On hearing the plea of Sri Lee, Yogi asked the Ex Trustee to announce the devotees about the book of Sri Lee and its price. The Ex Trustee announced the news about the book to the devotees and he also informed that if the devotees would purchase the book, Yogi would put his signature on the book. On hearing the announcement, several devotees purchased the book, got the signature of Yogi and received the book from the hands of Yogi.

One day Yogi asked the author to sing a song before the audience. The author had earlier composed a new song and sang the song on that day. It seems Yogi liked the new song very much. Yogi asked the author to sit near him and asked him whether he could translate the song in English. The author who was not a qualified man, told Yogi that it would be good, if some well qualified people would do the translation. Yogi asked the author whom he preferred. The author suggested the youth to which the youth refused. Yogi paused for a few minutes. Then all the people on the stage came to the author and requested him to suggest a particular devotee's name who was a highly qualified man. Yogi again asked the author whom else he would prefer to do the translation. The author told him the name of the other people recommended with total innocence. On hearing the author, Yogi expressed his dislike and hesitated.

The Lady asked Yogi whether they should call the particular devotee to the stage. Yogi said that it was not necessary. Yogi asked the youth to hand over the paper which contained the song to the particular devotee and to tell him that he should complete the translation and bring it in the evening session. In the meantime the Lady informed Yogi that the particular devotee also had composed a new song and requested Yogi to call the devotee to the stage to recite the song before the devotees. Yogi refused to call the devotee near him and asked the youth to tell the devotee to recite the song from where he had been already sitting. It disappointed everybody on the stage near Yogi.

In the evening, the particular devotee came prepared with his translation. Yogi called the author to sing some songs and after the author completed the songs, Yogi got hold of his hands and asked him to sit near Yogi. The Lady informed Yogi that the particular devotee had come with the translation of the song and had prayed to Yogi to call the devotee to the stage to read the translations. Yogi ignored her plea and asked the youth to bring the translation from the devotee.

.FINAL DAYS .

The youth brought the translation from the devotee and Yogi got it and passed the paper to the author. Yogi asked the author to go through the translation carefully again and again. Then Yogi asked the author to read loudly the translation of the song to the audience. The translation of the song is as follows:

Yogi Ramsuratkumar is a blissful beauty  
The temple of Yogi, Ashram also a beauty

—Yogi Ramsuratkumar

The way HE raises hands to bless is a beauty  
The Holy Feet which radiates wisdom is a beauty  
The Holy Eyes which removes ugly (Of the mind) is a beauty  
And The GOD who destroys the ego is a beauty

—Yogi Ramsuratkumar

The way HE walks like a tender kid is a beauty  
The way HE sits alone like a rock is a beauty  
The way HE dances with joy is a beauty  
HE alone the Source, Protector, is a beauty

—Yogi Ramsuratkumar

With uncombed matt hair, The Lord's face is a beauty  
The awful words HE spreads is a beauty  
The compassionate eyes' look is a beauty  
The Name of The God of Kaliyuga is a beauty

—Yogi Ramsuratkumar

One's life which sees The LORD is a beauty  
The devotee attach to The LORD is a beauty  
He who chants HIS NAME is a beauty  
He who merges with The LORD is a beauty

—Yogi Ramsuratkumar

There were songs and dance daily in the durbar of Yogi. Yogi saw every individual while he was sitting in his easy chair and radiated his benevolent benediction to all the devotees. Daily Yogi would call Sri Lee, Sri S.P. Janarthanan and the author to sing something to the devotees.

The Karthigai Deepam Festival started in Tiruvannamalai. It is a very famous festival in Tiruvannamalai. The Maha Deepam would be lit at the top of the Holy Hill of Arunachala and more than a million people would witness the Deepam and then they would walk round the

Hill. The whole town Tiruvannamalai would be flooded with people in every possible place.

In the ashram Yogi was sitting in the dais and the whole Pradhan Mandir was almost filled with the devotees to darshan Yogi. As usual Yogi called Sri Lee and Sri S.P. Janarthanan to give some discourses. After Sri S.P. Janarthanan completed his discourse on Ramayana, he informed Yogi that one of the devotees Sri Sivasankaran's younger brother Sri Jayakar had come.

Yogi called Jayakar to the dais. Jayakar prostrated before Yogi and informed Yogi that his sisters and their children also had come. Yogi patted him on his back and told him to say something to the audience. Jayakar, who met Yogi after a very long time, became very emotional. When he tried to talk, the words would not come out but the tears flowed from his eyes. It was a wonderful discourse in silent tears which taught devotion. Then he again prostrated before Yogi and Yogi gave a fruit as prasadam.

Yogi announced through a devotee that if anybody wanted to talk to give a valuable message to the gathered devotees, they could come to the dais and talk. Several people both ladies and gents raised their hands to show their readiness to talk. One by one the devotees were called to talk. Some devotees talked wonderfully and some others just chanted Yogi's Name and went to Yogi, prostrated and got a pat and fruit from Yogi's hands. It was a wonderful sight to see that Yogi made it a point to see every individual in that vast crowd.

In the evening Yogi sat outside the Pradhan Mandir, facing the Holy Hill to see the Maha Karthigai Deepam. As soon as the Deepam had been lit at the top of the Hill, the devotees lit the deepam in the ashram and did aarthi to Yogi.

The author was in Tiruvannamalai for a month. Now Yogi had become totally free from the cancer, the author thought. So, the author wanted to go back to his place. One day when Yogi asked the author to sing some songs, the author sang. After completing the songs, the author prostrated before Yogi. Yogi was about to give a fruit as prasadam. The author told Yogi that he would like to go back to his place. Yogi stopped giving the fruit to the author, carried the fruit in his hand and was smiling mysteriously. The author thought that Yogi wanted him to be there for some more days. So, he said, "If Swami wants me to stay here for some more days, I will

stay.” Yogi instantly said, “Stay here.” Then Sri S.P. Janarthanan was called by Yogi to tell the Ramayana. After completing the Ramayana, Sri S.P. Janarthanan told Yogi that he too wanted to go back to his place Bangalore. Yogi told him also to be there for some more days.

Every day there was a regular darshan of Yogi in his easy chair. Sri Lee’s group from U.S and other regular devotees poured in daily and enjoyed the benediction of the presence of the great Yogi. There was a considerable crowd everyday and Yogi would see everyone with all attention and compassion. Daily there was dance and songs. Sometimes if Yogi wanted to take rest, Yogi would put Sri Lee in his place to conduct the rest of the session in the absence of Yogi.

Sri S.P. Janarthanan, the ex trustee had some important family functions at Bangalore. He and his wife Smt. Vijaya wanted to attend the function. But Yogi had asked Sri S.P. Janarthanan to stay in Tiruvannamalai just a few days ago. So, they were hesitating to inform Yogi about their intention to go to Bangalore.

One day Yogi called Janarthanan to tell the Ramayana before the devotees. After completing the Ramayana, Janarthanan expressed his wish to go to Bangalore to attend the family function. On hearing Janarthanan, Yogi seemed to be annoyed and called the author shouting, ***“Parthasarathy”***. The author went near Yogi in the dais. Yogi told the author, pointing to Janarthanan, ***“He wants to go back to Bangalore. You go with him.”*** The author was listening to Yogi because Janarthanan’s place was Bangalore and the author’s place was Sivakasi, both in different directions. Anyhow, the author decided to take Janarthanan and his wife in his car to be followed by Janarthanan’s car to Bangalore. As soon as they reached Bangalore, the author dropped them and stayed in another devotee Smt. Rajini Rajagopal’s house for the night and the next day started to Tiruvannamalai. The author reached his room in Tiruvannamalai and took rest till evening.

In the evening, the author was sitting among the devotees. On seeing the author sitting with the other devotees Yogi called the author to the dais and asked him to sing some songs of his own. The author sang some songs and then prostrated before Yogi who offered a fruit as prasadam. Yogi did not enquire anything about the author’s trip to Bangalore.

In another few days, Yogi said that he would like to have a long sleep. Saying this, Yogi requested Sri Lee of US to conduct the the

session for the rest of the time. But as soon as Yogi retired into his abode to take rest, the devotees would disperse. Only the followers of Sri Lee and some casual visitors would be there listening to Sri Lee. Occasionally a few devotees would also sit for some time to listen to Sri Lee.

One day during the middle of December 2000, Yogi called the author, Sri Lee and Sri Alan of Germany to go with the youth to the Veda Patasala to discuss with the youth about his ideas regarding Veda Patasala. All the four went to the Veda Patasala premise which was just behind the Pradhan Mandir where Yogi conducted the session.

The author enquired from the youth what his intention was about the Veda Patasala. The youth said that it was not his intention to run a Veda Patasala but to research the Vedas. The author enquired of the youth which Veda he wanted to research. The boy said all the four Vedas he wanted to research. The author said that it would be very difficult to find a master of one Veda and a master of all four Vedas would be still more difficult to locate and even if one could locate such as this, the scholars would not move out of their places. The author enquired of the boy whether he knew anybody who was the master of all the four Vedas. The youth told him that he had some names in his mind. Then the author enquired whether he had confirmed the names with Yogi who alone had the knowledge about the Vedic Masters in India. The youth told him that he was yet to confirm it with Yogi. Then the author enquired of the boy what he would do with the research works of the Vedas with the help of the Masters of the Vedas. The boy replied that he would market it in Europe and other countries. As soon as the boy had been talking commercially, the author stopped asking questions.

Then the youth enquired of the other two friends and the ex trustee, who also came to participate the discussion, how to was to commercialize the works of Vedas. The four discussed in an elaborate way how to store and preserve the works of the research in a scientific way. The total discussion had become pointless as it was totally against the wish of Yogi who had a great love and passion for the Vedas but was totally against the commercialization of the Vedas.

Yogi had the intention to start a Veda Patasala and so Yogi urged Sri Anjaneyalu, the building contractor to complete the building as early as possible. Sri Anjaneyalu completed the building within 50 days and received abundant appreciation and blessings from Yogi. But

till now, the management did not bother to think about the Veda Patasala, even though they spent several lakhs of rupees for the racks and Vedic books which remained covered in dust. After completing the discussion, all the five went back to Yogi who asked nothing. The next day the author enquired of the youth whether he had narrated the discussion to Yogi. The boy said that he had narrated everything to Yogi but Yogi did not respond at all.

In another few days, Sri Lee and his followers from U.S left for North India for sight seeing and then back to U.S. One day Yogi was silent and suddenly asked the youth to tell the devotees to stand up one by one and tell their names and the places from where they had come. The devotees one by one stood up and told their names and places.

Again Yogi called the youth to announce to the devotees that all the devotees present there should come for the evening session too, as Yogi had something to tell them. In the evening most of the devotees who were in the morning session, had been present in the durbar of Yogi in the Pradhan Mandir. Yogi called one by one and blessed them individually by saying, "*My Father Blesses you,*" or just "*Rama Rama.*" When it was the turn of the author, the author went near Yogi in the dais. Yogi asked the author whether he wanted to tell something. The author replied, "Swami, I am waiting for your instructions." Yogi asked, "*What you are talking about?*" The author responded, "Swami, you asked me to stay here and I am staying here. Now I am waiting for your instructions." On hearing the words of the author Yogi got annoyed and shouted, "*You can go now.*" The author was shocked and bewildered.

The same evening he drove away from Tiruvannamalai and reached his place around midnight. After this event, Yogi did not give the public darshan. Yogi stopped talking to the people and closed his eyes. Yogi became totally withdrawn from the outside world and remained with his Supreme Father. Even though the people around Yogi tried to communicate with Yogi shouting loudly in Yogi's ears, Yogi could not be disturbed. Yogi remained calm, serene, with closed eyes, totally one with His Supreme Father. Whenever the people around Yogi would feed him with some food, he would swallow the same with closed eyes. Yogi's physical frame developed various problems but this time Yogi was totally withdrawn from the physical frame and remained with His Supreme Father.

In the year 2001, in the mid of January, in the morning around 10 o'clock, when the author was sitting in his office at Sivakasi, he received a phone call from the ashram at Tiruvannamalai. The youth talked over the phone, saying that since two days Yogi was remembering the author. The boy enquired of the author whether it was possible for the author to come to Tiruvannamalai. The author said to the youth that right then the author was starting for Tiruvannamalai. The author's wife was out of station. He informed his wife about his visit to Tiruvannamalai over phone. He went to his house and packed a few set of dresses and started from his house at Thiruthangal to Tiruvannamalai.

It was around 12 o'clock in the noon and within 5 hours the author covered 440 kms., driving the car non stop. As soon as he reached the ashram, he was told by the youth and the Lady that since from two days, Yogi was repeatedly remembering and pronouncing the author's name, even though Yogi had closed his eyes. Then the people around Yogi enquired Yogi with a loud voice whether Yogi wanted to see the author. Yogi suddenly opened his eyes and said yes in Tamil. (Aama) Then they called the author over the phone.

It was around 8 o'clock in the evening. The author was called inside the room where Yogi was lying down upon a cot, completely withdrawn from the outside world and totally one with his Supreme Father. His eyes were closed. His face was glittering with a rare golden radiation. The room was completely still and a deep, divine silence filled the room. The Divinity was solidly present everywhere in the room and it affected and occupied one's conscience, nay, one's whole being. The tremendous presence of the LORD could be touched and felt and in the process one got lost in that Immensity.

The author was silently standing near the bed of Yogi. The author was still and seemed to be dissolved in that Infinite ocean of Grace. The people around Yogi announced the arrival of the author in a loud voice in the ears of Yogi repeatedly for some time. After a few long minutes, Yogi slowly opened his eyes. Yogi saw the author standing before him. A broad, joyful and compassionate smile appeared on the divine golden face of Yogi. The author was thrilled. He silently touched the Holy Feet of the great Master. Yogi, still having the broad and compassionate smile, slowly raised his right hand to demand the author's hand. The author put his right hand upon the demanding hand of Yogi. Yogi held and pressed gently the author's hand with love. The author in that moment melted into the vast ocean of MERCY

of the LORD. “*Thank you Parthasarathy for coming here*”, Yogi uttered the words with the same smile on his beautiful golden face. Those were the last words of Yogi and after that Yogi did not talk to anybody till his last breath. Slowly Yogi relieved the author’s hand after a few blissful minutes and went again to his Father’s abode, by closing his beautiful gracious eyes.

The author was staying most of the time in the ashram, even though he took a room for rent near the ashram. Yogi was initially put in the right corner room of the abode. The room was small and not convenient. So the people around Yogi shifted Yogi to the next room which was big enough and also convenient for the devotees who could see Yogi through a big window.

A few days after the author’s arrival, the two boys Sri Parthipan and Sri Naresh who were attending Yogi were absent for a few hours. The bed cover of Yogi’s bed needed to be changed. There were only the two youths and the Ladies. They needed one more person to lift Yogi so that the Ladies could change the bed cover. The youth called the author to help to lift Yogi.

The author went inside the room. The youth asked the author to lift both legs and the other two boys would subsequently lift the abdomen and shoulder of Yogi. The author had a doubt whether he could lift the strong and heavy muscular legs of Yogi. The boys encouraged the author. The author inserted both hands below the heavy legs of Yogi to lift him. On feeling the author’s hands upon the legs, Yogi suddenly opened his eyes to see who was touching him. Yogi who was alert and sensitive and could sense the touch of different person. When Yogi saw that it was the author who attempted to lift his legs, his whole face expressed joy and radiated a divine bliss around. The heavy legs became like rose petals totally weightless. This was not mere imagination or exaggeration. Really the author could not feel the heavy weight of the legs of Yogi. The author lifted the holy legs for a few minutes till the Ladies changed the bed and bed covers. The author was thrilled to see his old, divine Swami who could not be changed by the disease and age.

In a few days all Yogi’s body’s vital organs had shown negative progress. Enlarged heart, congested lungs, weakened kidneys worried the doctors. Dr.Rangabashyam of Madras who had done the cancer operation on Yogi visited Yogi. He had already arranged his best staff nurses to attend Yogi day and night. There were two to three doctors

who were also the devotees of Yogi who attended Yogi all 24 hours under the direct guidance of Dr.Rangabashyam.

The room where Yogi was lying was converted like an Intensive Care Ward of a hospital. All the emergency equipment was kept ready. The youth rendered a great service by bringing oxygen cylinders and other important medicines even in the dead of the night. But still this youth and the Ladies did not allow any other persons to have free access to Yogi. Everything should be heard through either from the staff nurses or from these two ladies. It created a lot of confusion among the devotees.

Dr.Rangabashyam suggested the ladies allow the devotees to see Yogi through glass windows so that the devotees could understand the seriousness of the situation. Then alone the ladies realized the seriousness and the restlessness of the devotees who wanted to have a glimpse of Yogi. Whenever a great devotee came near the window to see Yogi, Yogi would raise his hand to bless them even though he was not able to open his eyes. Sometimes the doctors and the nurses would tie Yogi's hands with a cotton cloth to prevent him from removing the needles inserted in his veins. In spite of that, if any dear devotee came near the window, Yogi would try to look at them and raise his hand to bless them.

On 26<sup>th</sup> January 2001, a powerful earthquake rocked Gujarat State, the North Western part of India. The earthquake devastated particularly the Kutch area of Gujarat State and thousands of people perished. It seemed Yogi's body absorbed the entire shock of the earthquake and it told upon the whole structure of Yogi's physical form. All the vital organs were slowly going down and the situation was really alarming. The whole system of Yogi got a sudden drawback. Yogi's condition became alarmingly serious.

The doctors Dr. Nachiappan and his son-in-law Dr. Rajasabai, who were then attending Yogi under the guidance of Dr. Rangabashyam, reported the situation to Dr. Rangabashyam. The managing Trustee was in Madras in his house. The doctors reported the situation to the trustee over the phone and requested him to rush to Tiruvannamalai. On the same evening he reached Tiruvannamalai. The serious sickness was communicated by the ashram authorities to almost all the devotees, except the family of Yogi. A lot of devotees gathered in the ashram with great anxiety and pain. Silently all the devotees prayed throughout

the night. The alarming situation changed the next day but still Yogi was in a serious condition, the doctors reported.

Yogi's heart got enlarged and weakened. Both his kidneys failed. The lungs were flooded with fluids and so there was a heavy and struggled breathing. There was inner bleeding also in the intestine. The specialist from Madras arranged by Dr.Rangabashyam, made a hole in the abdomen portion to facilitate local dialysis. A tube was inserted through the nose so that some liquid food could be pumped inside. Oxygen was given to ease the breathing. All the best available treatment were given to Yogi but still, due to the firm determination of Yogi to withdraw from the body, those treatments were of no use to resurrect Yogi. On 19<sup>th</sup> February Yogi's lungs were completely flooded with the fluids. So his breathing was heavy. On 20<sup>th</sup> February at 3 o'clock, Yogi breathed his last. The doctors tried to revive him by giving a heart massage but it was not successful. Finally the doctors announced the passing away of Yogi at 3.19 in the morning of 20<sup>th</sup> February 2001.

A great, noble, divine life, not less than of any Gods' ended once and for all. The being that had borne the entire sufferings and sorrows of the world, was visible on seeing the face of Yogi. Yes Yogi had gone but still he lives in all the beings and non beings, in a timeless state, in the emptiness as well as in the wholeness and in all conditions and freedom. His Name Yogi Ramsuratkumar will always be with us to inspire us into the realm of God.

## 48. Rituals

The managing trustee of the ashram along with his friends Sri Swaminathan and others decided to lay Yogi's body at rest in the dais of the Pradhan Mandir where Yogi gave darshan in his last days after he returned back from the hospital.

The author had heard earlier that Yogi had chosen a particular place near the Veda Patasala, behind the Pradhan Mandir, saying, "*This place is everything for this beggar*". Yogi also asked the people around him to mark the place with some stones. The next day when Yogi visited the place, he could not see the stones. Some workers had removed the stones. Yogi got annoyed and asked the people around him to mark the place with a small structure and asked them to offer flowers daily at that place. Now the people are offering the flowers daily in that place but have forgotten what Yogi meant about that place.

Sri Ganeshan of Ramanashram came to the ashram on knowing the Samadhi of Yogi and consulted with the trustee about what should be done in accordance with the rituals of Vedas after the demise of a Yogi. Both decided to consult Sri Krishna Premi Maharaj regarding the procedures. Sri Ganeshan and the trustee had very great association with Sri Krishna Premi Maharaj. So, when Sri Ganeshan suggested seeking guidance from Sri Krishna Premi Maharaj, the trustee readily accepted the suggestion and requested Sri Ganeshan to go personally to Sri Krishna Premi Maharaj at Paranur near Thirukoilur to get his guidance.

Sri Ganeshan and one other friend went to Paranur in the ashram car immediately. They met Sri Krishna Premi Maharaj at Paranur and conveyed the news to him. They sought his guidance for which Sri Krishna Premi Maharaj replied that he did not know anything about the procedural ways of final rites for a Yogi and guided them to go to Sri Nithyanandagiri Swamigal of Thapovanam. This Swamigal knew Yogi even when Yogi was wandering in and around Thapovanam and Thirukoilur in 1960's. Both Sri Ganeshan and the Brahmin friend visited Sri Nithyanandagiri Swamigal and explained the situation. The Swamigal immediately started with them to Tiruvannamalai.

The same day they marked the place for the Samadhi inside the Pradhan Mandir, upon the dais where Yogi gave his darshan after he

returned back from the hospital. They arranged to dig in the dais of the Pradhan Mandir, for the Samadhi of Yogi. A lot of devotees participated in the work. The devotees worked the whole night and made a pit where Yogi could be put in a sitting posture facing the Holy Arunachala Hill.

In the meantime devotees from all the place poured into the ashram. The local people also came to the ashram to have the glimpse of Yogi. There was a huge crowd and the trustee called for a good strength of police force to control the crowd. Muslims and Christians also came to pay their respect and tribute to the great Spiritual Master. In the name of controlling the crowd, the police did not allow the dear devotees to go near Yogi and salute him.

From the day after Yogi's physical absence, the authority of power was exhibited. There was total chaos and confusion during the final rites. The devotees were distanced. In 21/2/2001 Yogi's Body was put at rest beneath the pit and filled with various preservatives like Holy Ash, camphor etc, A lot of devotees offered gold ornaments to put inside with Yogi's Body in the pit. After completing the filling, the priests under the guidance of Sri Nithyanandagiri Swamigal erected a Siva Lingam on the Samadhi. Later after a few months, the Trustee was advised by some other scholars that the Siva Lingam was erected in an erroneous way and it was not good. So the Trustee himself along with his friends lifted the Lingam and erected it again in the desired direction.

The next day after Yogi was put into the Samadhi, in the morning, there was a row of uniform and unique water marking connecting both the Siva Lingam upon the Samadhi of Yogi and Yogi's Statue. The water marking was caused, due to the late winter dew but everybody felt that Yogi conveyed something through this event, perhaps Yogi might have communicated that the Siva Lingam should have free access for the devotees, like Yogi's Statue which was installed by Yogi himself.

But the authorities in the ashram preferred to keep the Lingam beyond the reach of the devotees. The rituals got importance in the ashram whereas Yogi had advocated throughout his life, the value of the remembrance of the Divine Name Yogi Ramsuratkumar. The documents of the Trust prevented any religious rituals whereas the management built a temple upon the Samadhi of Yogi and gave importance only to the religious rituals.

If Yogi wanted to advocate religious rituals in the Ashram, he would have built a still more beautiful temple and would have conducted the religious rituals as per the agama rules and dharmas in his own Life Time. But Yogi erected only his statue in the Pradhan Mandir and asked the devotees to touch and salute the statue. Yogi said that it was His Father's Statue. Yogi never asked people to do religious rituals to his statue. If people wanted to do religious rituals, they could always go to the World Famous Annamalaiyar Temple in Tiruvannamalai itself. In the Annamalaiyar Temple, the authorities are maintaining the temple as per the Agama Rules. The Annamalaiyar Lingam is centuries old and had attracted the great Sages and Saints like Arunagirinathar, Ramana Maharishi, Seshadri Swamigal, Yogi Ramsuratkumar and still several more. This massive temple is a great religious wonder of the world. It cannot be and should not be compared with.

The management also exhibited in the Ashram, the cot, the bed, sofa and the easy chair Yogi used during his sickness. They also did all sorts of rituals and poojas for these sickening articles daily. On seeing these articles one would imagine that Yogi had lived his life in a luxurious style whereas Yogi lived in the simplest way, using the gunny sacks and ordinary mat as his bed all his life except during his sick period.

The personal belongings of Yogi, the mat, the gunny sacks and other simple things which Yogi used for years have been abandoned in the Sannathi Street House till March 2006. The Sannathi Street House is always locked and allowed to remain in dust. The devotees are denied permission till March 2006 to enter into this Holy Place Sannathi Street House where Yogi lived for around 18 long years. Yogi declared earlier that whoever came to the Sannathi Street House, touched the gate of the house and remembered Yogi by His Name Yogi Ramsuratkumar, His Father would not send them back empty handed and would fill them with His abundant grace. Such a Holy Monument of a great Yogi was neglected and abandoned till March 2006. Why the management had ignored and neglected the Sannathi Street House is a serious question arising in the devotees' heart which has not been answered so far.

From childhood, Yogi Ramsuratkumar had an alert and questioning mind. He would never accept things till he directly experienced it. He was in total Freedom and he wanted everybody to have the freedom. Throughout his life Yogi taught the value of freedom. Freedom had its

own disciplines he used to say. Freedom should bring in wisdom and love, he said, not conflicts and violence. If freedom brings in pain and division then it couldn't be freedom but authority, which is violence, brutality. Freedom never brings in rituals and freedom knows only how to celebrate by sharing with others because **FREEDOM IS LOVE**.

There are a lot of rituals other than the Vedic ones which are nothing but superstitions. Those rituals separate the people, divide the people. Such rituals sustain the ego and deny one from entering into spiritual life, which is seeing all as one and shedding off ones individuality. The rituals other than the Vedic ones strengthen one's ego through which he measures the others. Such rituals breed authority and the division among the people. The outcome of such rituals is sorrow and pain.

*“Where there is love, bakthi, there need not be rituals”*, Yogi Ramsuratkumar said. When one reporter asked Yogi Ramsuratkumar the importance of certain religious rituals, he replied that he did not know. He also said that by remembering Father, one could see Father in all so that he could love all and serve all. “This beggar has no knowledge of the religious rituals,” he said. *“All the rituals and religious practices prescribed in the Vedas should make one reach the feet of the GURU, if these rituals and religious practices are done with all sincerity. Once you attain the feet of the GURU, then you need not worry about your spiritual growth. You need not do any rituals also. It is enough to listen your Guru and remember your Guru. Your GURU will take care of you and he will take you to the destination,”* he declared.

The rituals vary from place to place, religion to religion according to climatic conditions and social structure of the people. The Masters like Yogi Ramsuratkumar cannot be conditioned with a particular religion's rituals, as they are far, far away from any conditioned religious rituals. Chanting and remembering of God's Name alone Yogi prescribed for all ailments, and sorrows.

Yogi Ramsuratkumar had great regard for the Vedas but he always condemned beliefs and superstitions. The Vedic rishis did conduct yagas for the sake of world peace and prosperity. Sometimes they would sacrifice even themselves for the welfare of humanity. By conducting such yagas they tried to save this mother earth from natural calamities as well as from the adharmas done by the demons and asuras. Their rituals, yagas and other penances originated from the conscience of

the welfare of the whole creation. They would never seek authority and power for themselves. But there were some asuras, demons who did severe penances and rituals to attain power and authority to rule the world and destroy the virtuous people. They succeeded in their venture through their rituals and penance. They got the power from God and they would do all sort of atrocities on virtuous people. Then GOD had to incarnate to destroy those demons.

Hinduism is the only religion, which prescribes the spiritual path to every individual, according to the basic structure of every individual and gives total freedom to the seeker. *“This beggar is proud to say that he is a Hindu,”* Yogi Ramsuratkumar said once, even though he never adopted any religious rituals in his life time. *“This Hindu Religion, the Sanadhana Dharma alone can produce Masters like my father Swami Ramdas, Maharishi Ramana, Sri Aurobindo and J. Krishnamurti. Even though they had transcended the religions and rituals, their base was Hinduism.”* Yogi declared. Yogi had a total and real understanding of the Hindu Religion which is beyond the comprehension of the normal scholars and pundits. The real Hindu Religion is a religion of MYSTICS.



Yogi Ramsuratkumar after attained Mahasamadhi

## **49. PICTURES GALLERY**





The Birth Place of Yogi Ramsuratkumar, Nardara



The place where the house yogi born situated



The house constructed by yogi's father after the old house was washed away by Ganges.



The Inner view of the house



*The holy and mighty Ganges at Nardara where yogi used to take bath.*

*The village deity*





*Yogi's elder brother Manarakan Kunwar  
who wanted Yogi to have good education*

*The Primary School Yogi Studied*





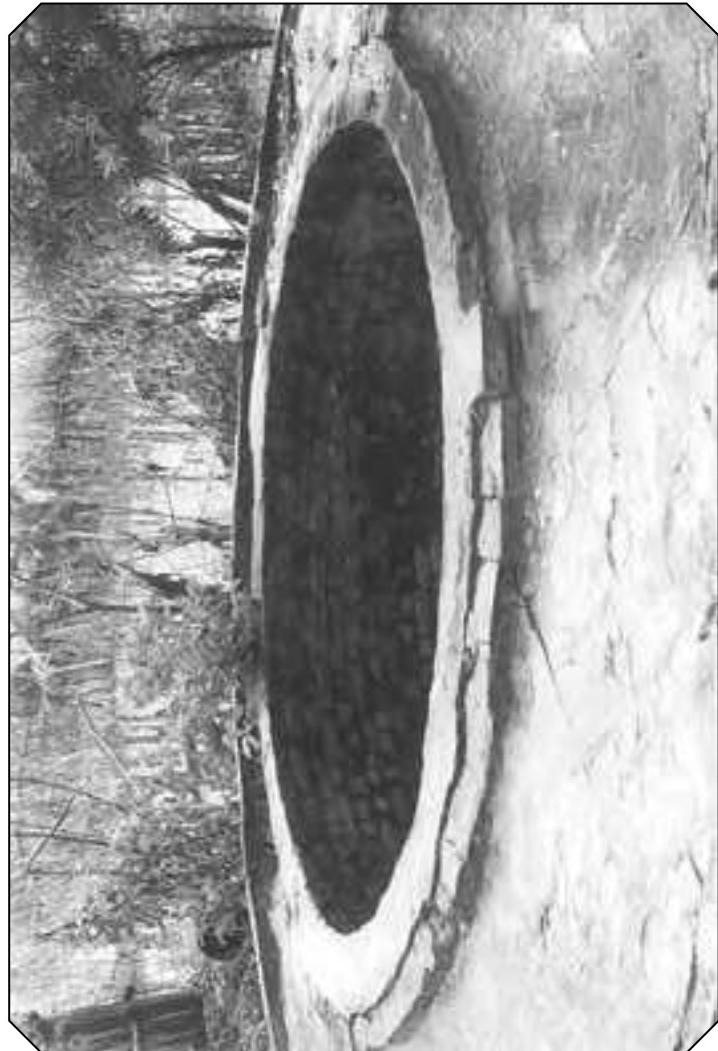
The Bathing ghat of Ganges at Nardara where Ram Surat Kunwar used to sit



Sri. Kapadia Baba who had directed Ram Surat Kunwar  
to South India in search of Guru



The Middle School at Bariya where Ram Surat Kunwar studied



The Famous well at Nardara where the Transformation Happened



*Smt. Ramranjini Devi — wife of Ram Surat Kunwar*

No. 1821

Board of High School and Intermediate Education,  
UNITED PROVINCES.

Intermediate Examination. 1939

Recd No. 5227

This is to certify that Ram Surat Kunwar of  
Ewing Christian College, Aligarh, passed the  
Intermediate Examination, held in the month of March/April, 1939, in the following  
subjects :

1. English Literature.
2. Physics
3. Chemistry
4. Mathematics

with distinction in  
and was placed in the Third Division



Aligarh,  
24th June, 1939.

*V. K. Agarwal*

J. M. R. C.  
H. S. S.  
Secretary  
Board of High School and  
Intermediate Education,  
United Provinces.

Ram Surat Kunwar's Intermediate Certificate

## UNIVERSITY OF ALLAHABAD.

SECRETARY OFFICE

Dated - August 21, 1920

I certify that Mr. Ram Sankar Banerjee  
has been a member of this University for "One year (2 years)"  
He is now studying for his B.A. degree in  
the Economics.

He has been a member of the  
~~Hostel~~  
Delegacy / North ~~Block~~ Ward Mr. Ram Sankar Banerjee is  
a thoughtful and considerate boy of the very good character, kind  
and courteous. A healthy young man of very good  
manners, he is a follower of Religion both and a considerable  
worker, he is a pillar with an unshakable sense of duty and  
discipline and can be relied on.

His character so far as known to me, has been most satisfactory.  
He has not taken an active part in any organization or a character  
subversive of law and order and has not come under the suspicion so  
far as to be guilty of acts of indiscipline.

*Yours truly,*  
PROCTOR.

The Conduct Certificate



Bachelor of Arts

This is to certify that Ram Surat Kunwar obtained the degree of Bachelor of Arts in this University in the examination of 1931; and that he was placed in the second class.

The subjects in which he was examined were compulsory English, English literature, Indian history

University of Allahabad

the 11th December, 1931

Chancellor

Ram Surat Kunwar's B.A. Certificate



The house built by the father-in-law for Ram Surat Kunwar at Dafiyā



The Islampur Middle School where Ram Surat Kunwar first worked as a Teacher



Radha Kriṣṇamīra High School, Barauni where Ram Surat Kunwar got transferred



This is to certify that Rev. Suresh Kumar  
of Mysore Sanskrit College, passed the examination for the Diploma  
in Education (Secondary) held in the month of March 19<sup>50</sup>.

*Suresh Kumar*  
V. N. Chander  
1950

MYSORE UNIVERSITY  
MARCH 1950

Diploma in Education Certificate



*The First Daughter Yasodhara Born in 1945*



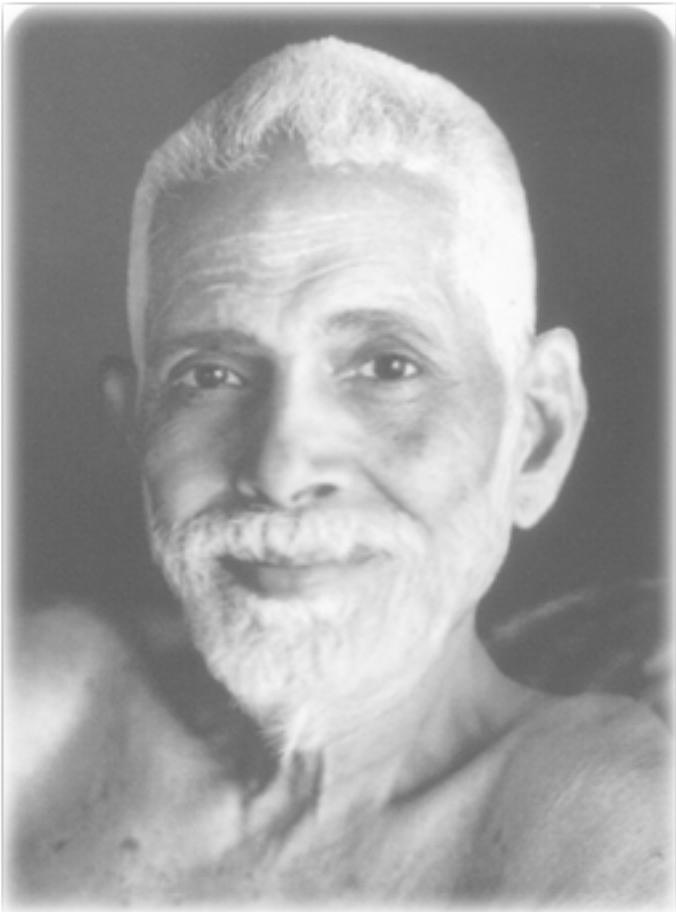
*The friend, Sri. Ramdutt Chowdry of Augan*



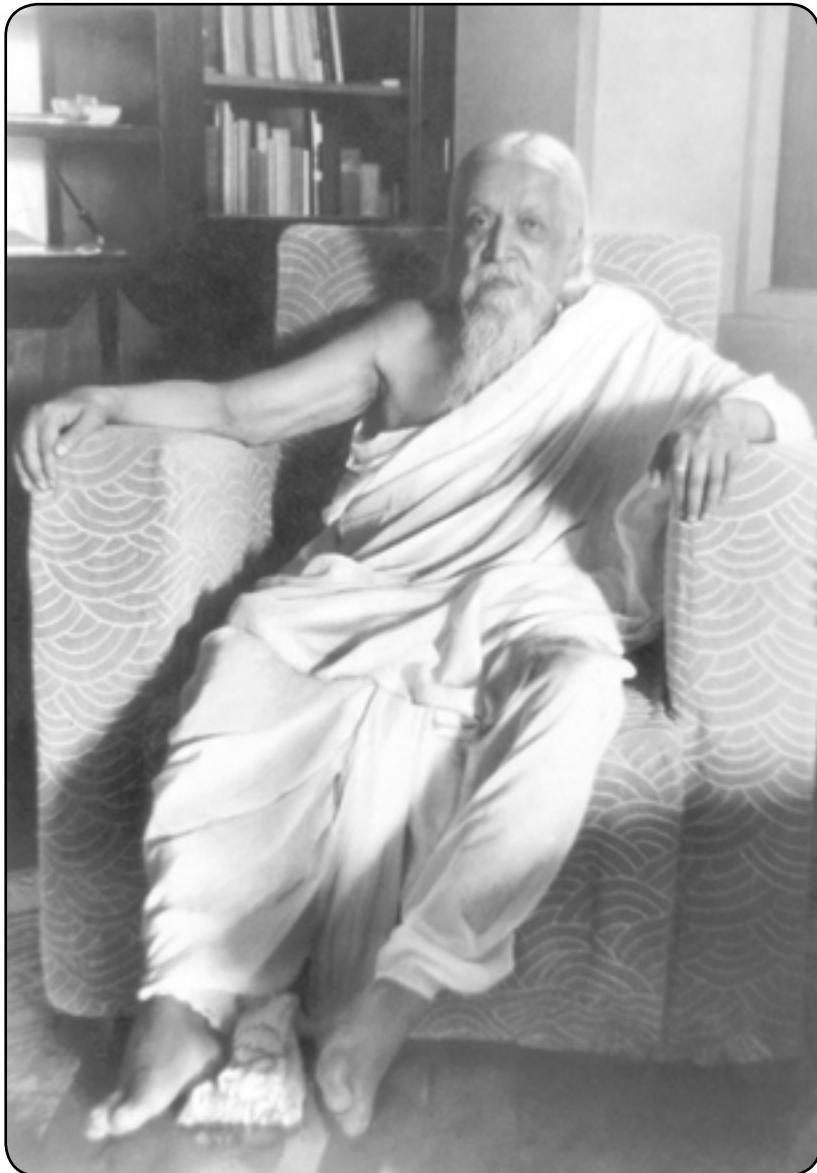
The son Sri. Amitabh Kunwar, Born in 1947



Tiruvannamalai Arunachaleswarar Temple — Ram Surat Kunwar visited first in 1947



*Maharishi Ramana who kindled the fire of God  
realization in Ram Surat Kunwar*



*Aurobindo and His teachings kept Ram Surat Kunwar in  
burning aspiration for God*



The Naraipur High School where Ram Surat Kunwar worked as Head-Master



The Navalgad High School where Ram Surat Kumar was transferred



Ramana Maharishi showered his grace upon Ram Surat Kunwar even in his final days



Papa Ramdas and Mataji Krishnabai at Anandashram in Kerala State  
Ram Surat Kunwar first visited Papa in 1949. Papa Ramdas initiated  
Ram Surat Kunwar in 1952 with RĀM NĀM



*Maya, the third child born in 1950*



The last daughter Beena born in 1953



Papa Ramdas and Mataji Krishnabai had sent away Ram Surat Kumar & his family from Anandasaram to become a God Child in 1955





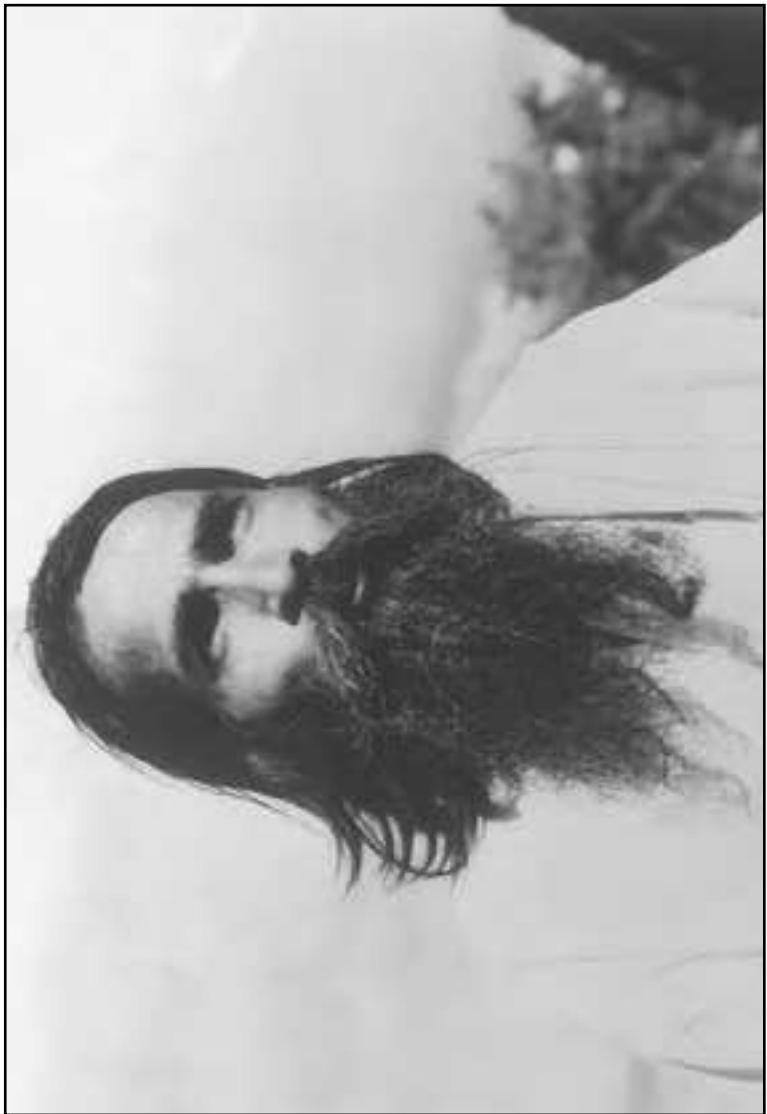
Ram Surat Kunwar under the famous Illupai Tree, in Ramanasaram at Tiruvannamalai in the Middle 1950's



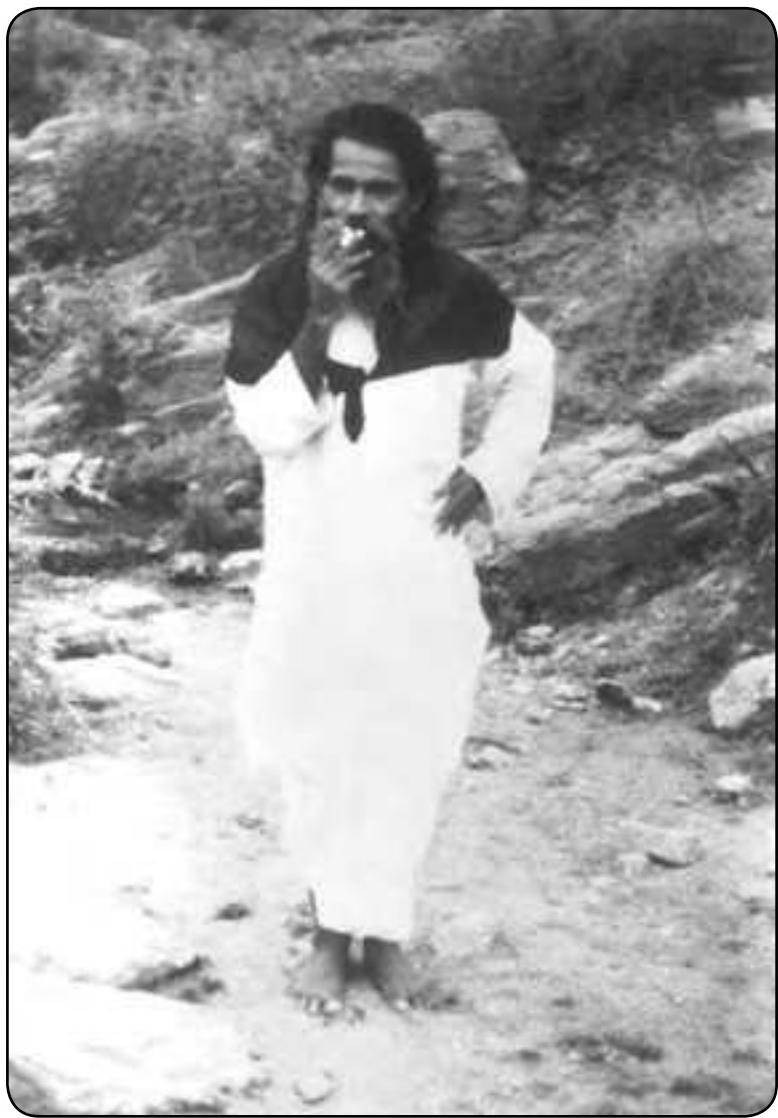
Ram Surat Kunwar in deep Meditation in 1950's in Tiruvannamalai



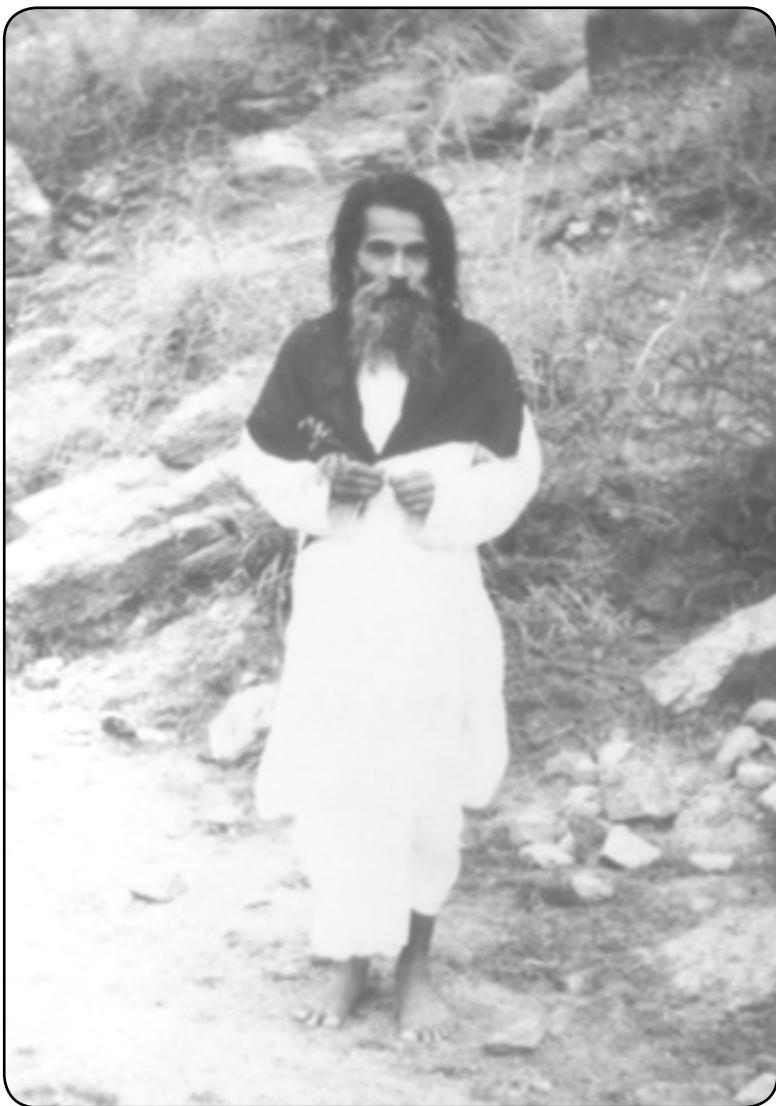
Sitting in Meditation outside the rented house at Tiruvannamalai in 1950's



*In blissful state in 1950's*



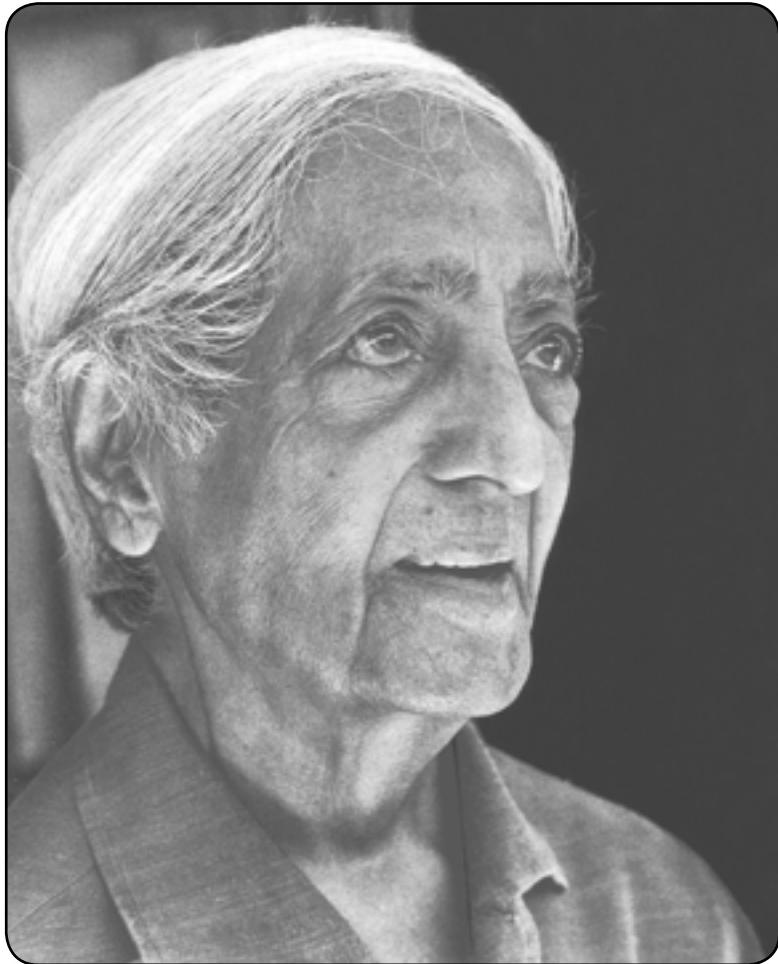
*In Depressed state in the late 1950's*



*In depressed state in 1950's*



*Tried several yogas (practices) in the early 1960's*



*J. Krishnamurti through whom Ram Surat Kunwar got  
the awareness of his wholeness in God in 1965*



*A Great Yogi in the disguise of a Dirty Beggar in Arunachala*



*Relaxed in Gugai Namachivaya in Arunachala Hill in late 1960's*



Sri Gnananandagiri Swamigal of Thapovanam who requested Yogi  
to look after Thapovanam and devotees



*Yogi in divine ecstasy reached Tiruvannamalai from Thapovanam*



*Yogi in blissful state in the surrounding villages of Tiruvannamalai*



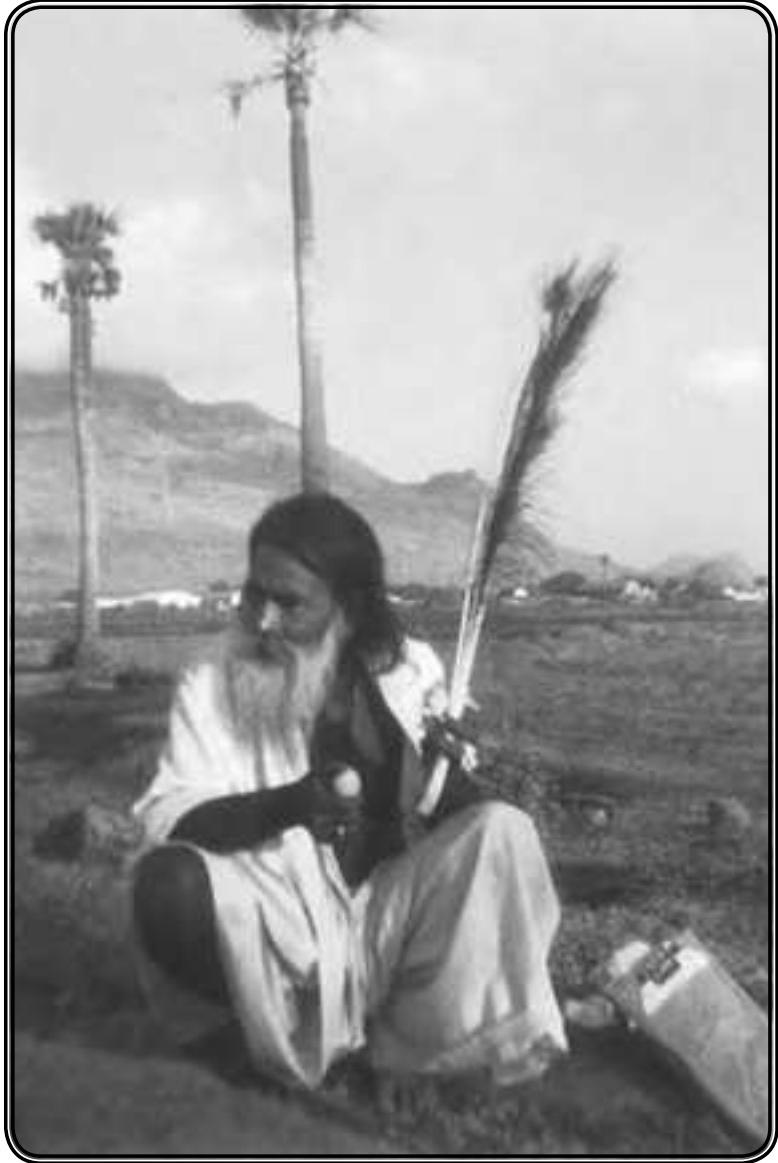
A Great yogi in the disguise of a mad beggar



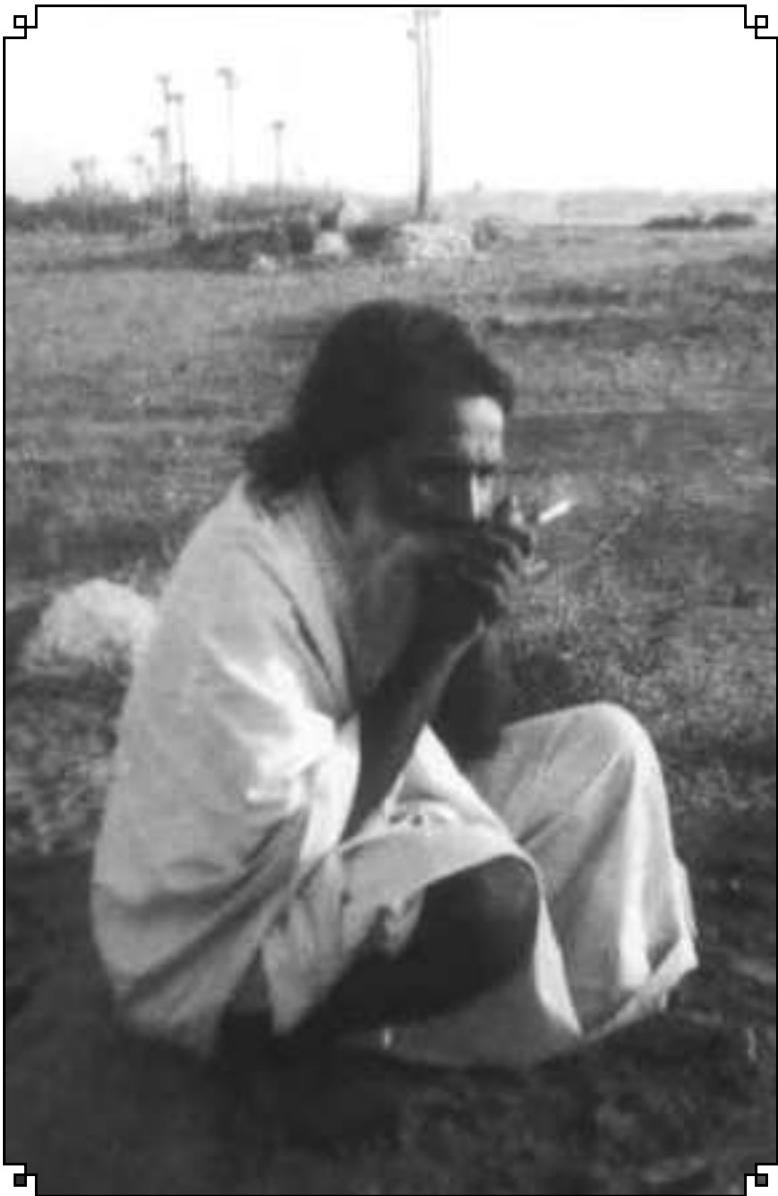
*Yogi in the disguise of a dirty beggar*



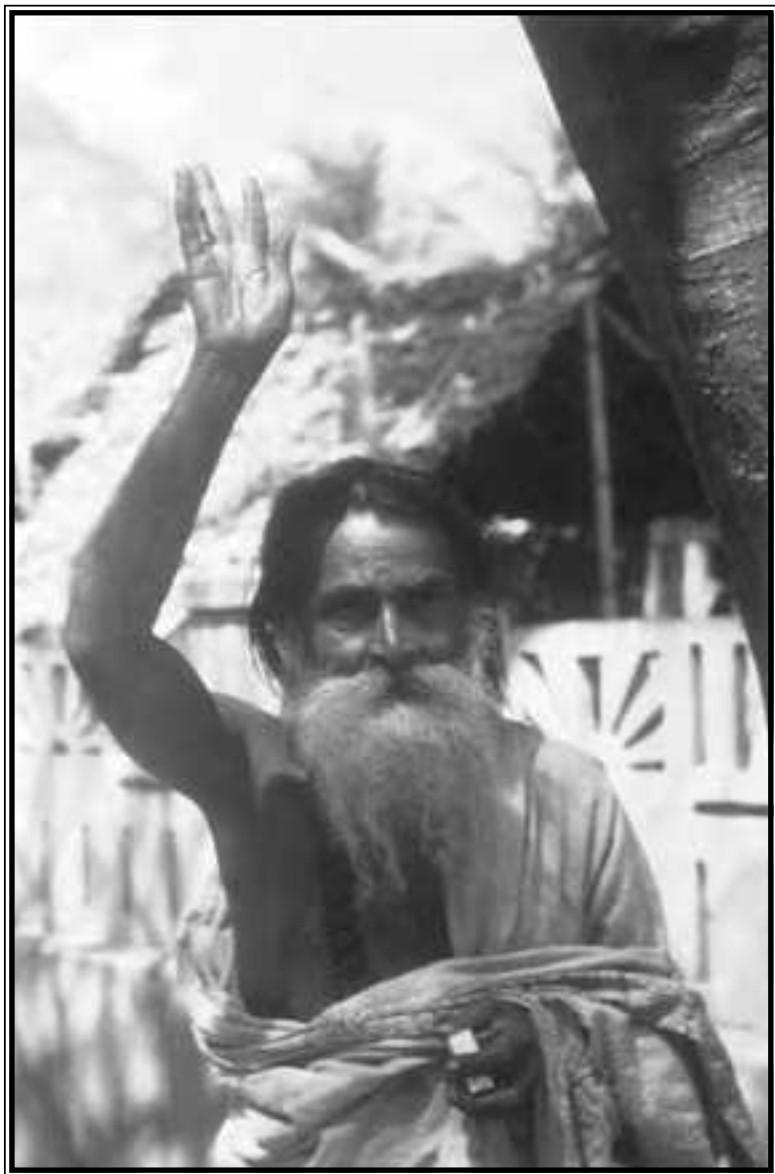
*Yogi in divine bliss in the temple*



*Yogi waited for his own people*



*Yogi enjoys his aloness*



*Yogi called his own people*



*Yogi's call for his own people*



*Yogi waited for his own people in the door step of  
Gugai Namachivaya in Arunachala*



The Devotees arrived





*Yogi blesses*



*Yogi blesses all*



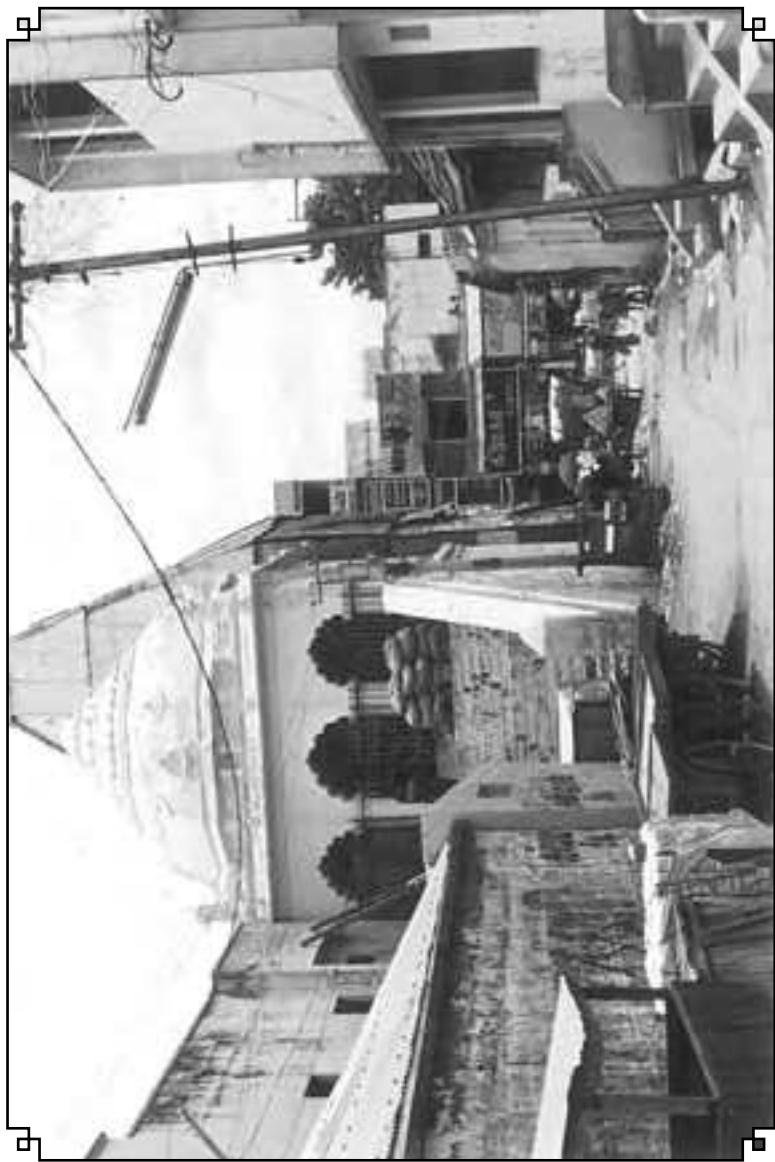
*Yogi indicates his oneness with His Supreme Father*



*Yogi with Saibaha*



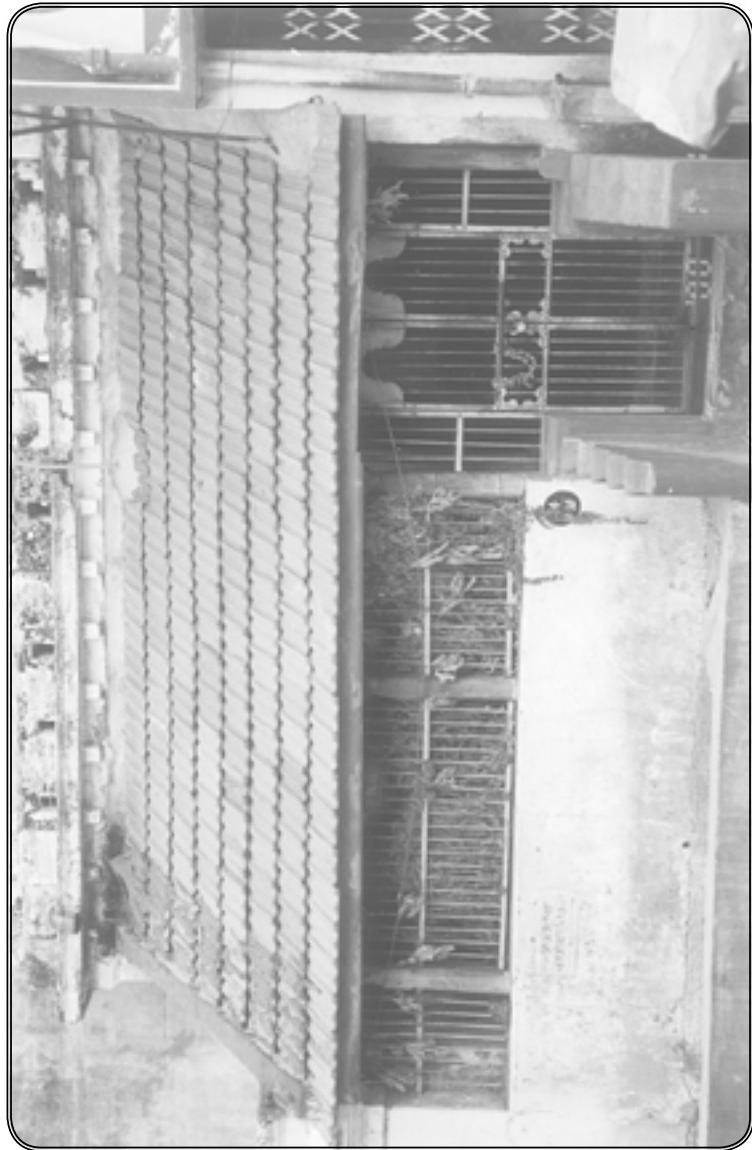
The famous Punmai Tree under which Yogi sat during day time



The Theradi Mandapam where Yogi sat near the Gunny Bundles



The vessel shop corridor (first from left) where Yogi used to sleep in the nights



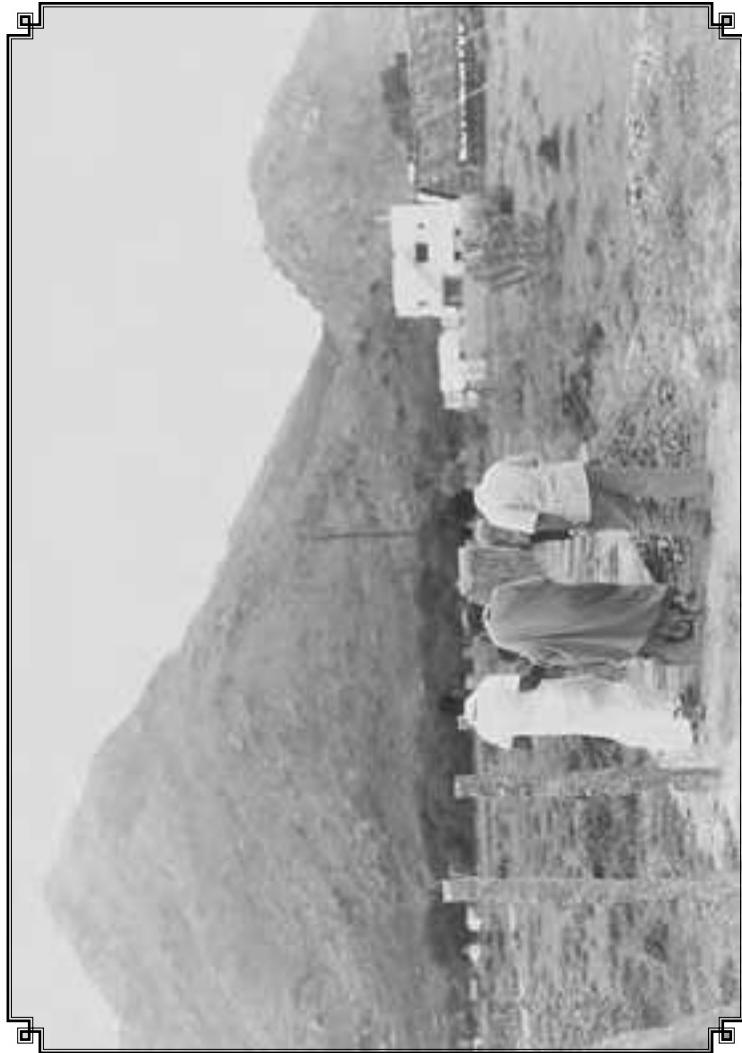
The Holy Samathsi Street House — Yogi lived here from 1977 to 1993



Yogi's family — they met him after 25 years in 1982  
*(This picture taken in 2000)*



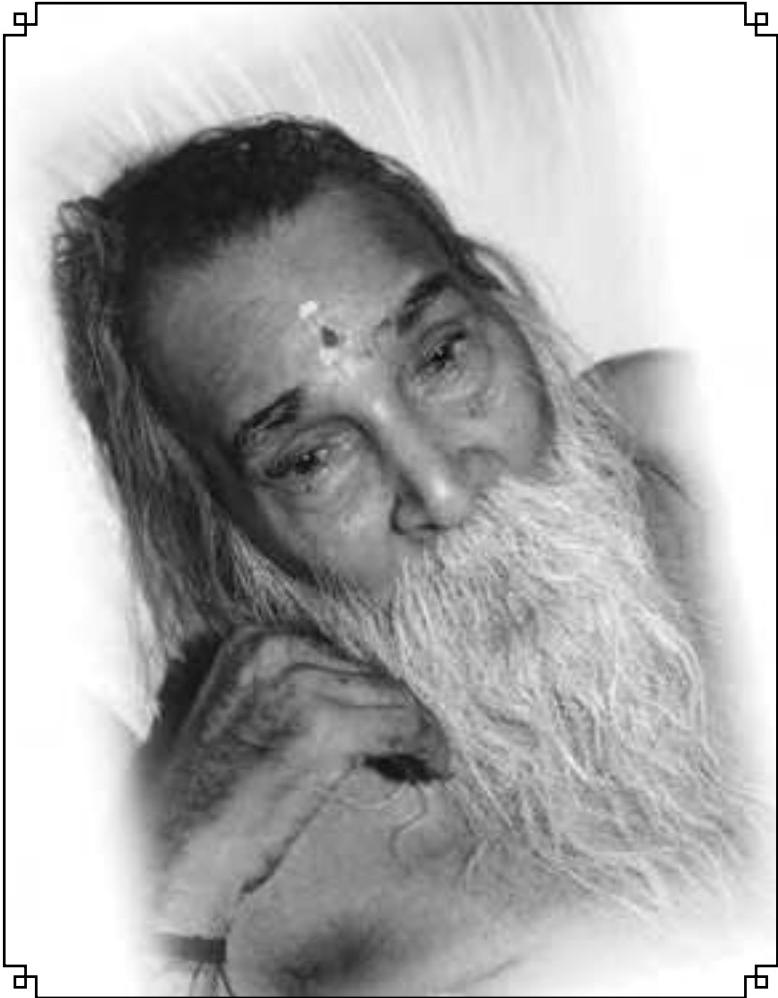
*Yogi and the Devotees celebrate the ashram land Registration function*



*Yogi inspects the ashram land*



*The Pradhan Mandir built by Yogi for His Devotees*



*During sickness in 2000*



Attained Maha Samadai in 20-2-2001

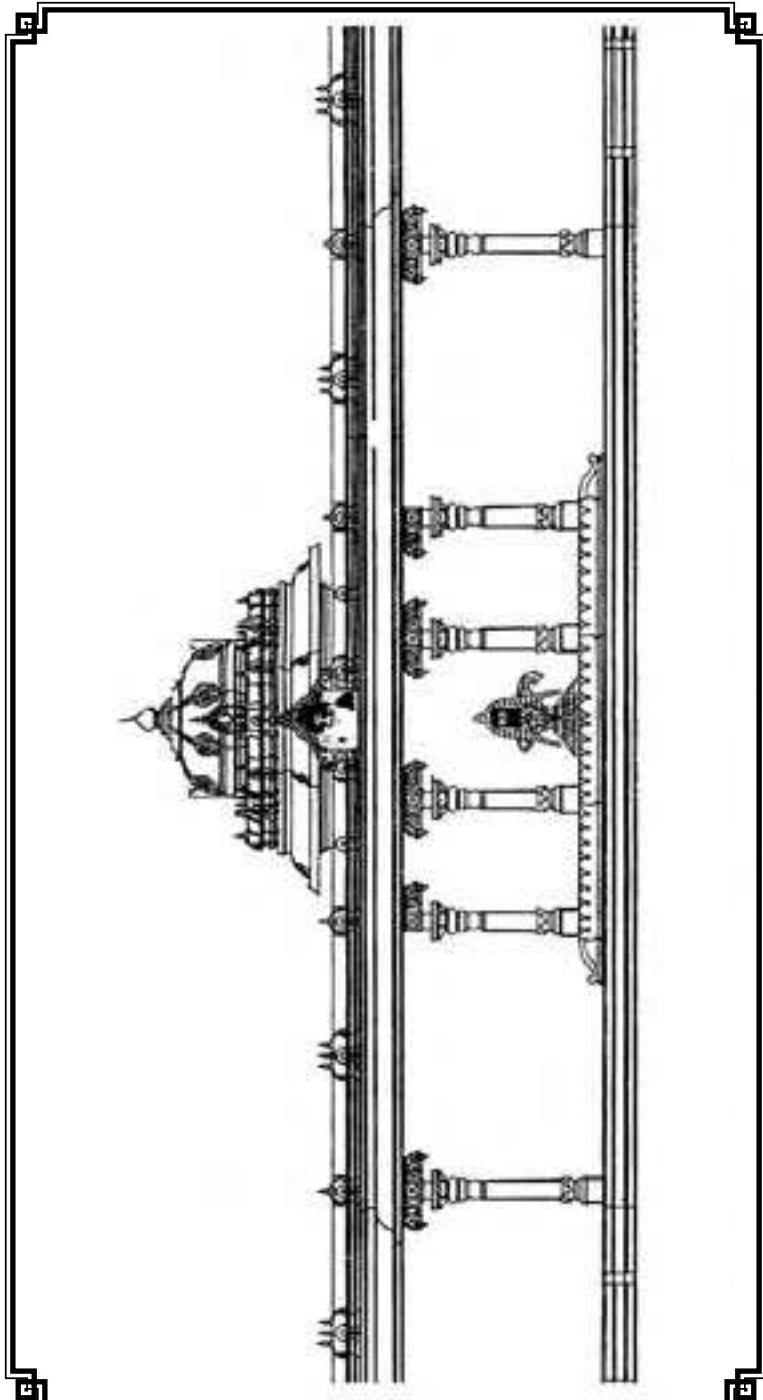


*The final procession to Samadhi in 21-2-2001*

A Sivasingam erected upon the Samadhi of Yogi



*The proposed Brindavan on the Samadai approved by the Advisory Committee*





*The temple built by the management upon the Samadhi*



*The temple built by the management upon the Samadhi*

## 50. Meeting with Saints and Sadhus

There used to be several sadhus and Sanniyasis among the visitors that thronged Yogi Ramsuratkumar from the earlier days. There were varieties of Sadhus and Sanniyasis belonging to various school of thoughts. It was a beauty to see Yogi talking with these Sadhus and Sanniyasis and passing on his grace to these potential souls. The author had a few opportunities to witness Yogi's interactions with some Sadhus and Sanniyasis. Some were so mystic and some were so amazing.

### A Sadhu from Himalayas

During the earlier days, when Yogi was sitting in the Theradi Mandapam in the Sannathi Street, a Sanniyasi had come. There was a heavy down pour of rains through out the day. Yogi was not able to go to the Punnai Tree. Yogi was sitting in the Theradi Mandapam. The Sanniyasi informed that he had come from the Himalayas. He was talking in Hindi. He told that he had heard about Yogi and so he came to see him.

Yogi did not talk to him. He merely was seeing him with all energy. The Sanniyasi, who had the pride of his long time Tapas in the Himalayas, was curiously looking at Yogi as if he was measuring Yogi's state. Yogi focused all his energy and saw the Sanniyasi intensely. That was the only occasion the author could see Yogi's eyes fully opening. The eyes were so big and had immense power. Yogi saw the Sanniyasi for a few minutes. The power released through his eyes affected the devotees' eyes, who were sitting in front of Yogi. It was so hot and the devotees' eyes got burning sensation. But the Sanniyasi was able to see Yogi's eyes for a few minutes without moving his eye lids. But after a few minutes his eyes also felt the severe burning sensation and he had to bow down his face to avoid Yogi's look.

As soon as he bowed down his face, Yogi became normal and laughed. Yogi saluted the Sanniyasi and said, "*Swami, you have come from Himalayas to bless this beggar. Pranam Swami*". On hearing the words of Yogi, the Sanniyasi immediately got up and prostrated before Yogi. Tears were rolling down from the Sanniyasi's eyes. Yogi patted him on the back for a while with all compassion. Then Yogi told the Sanniyasi, "*Swami you can stay in the Hill for a few days.*" The Sanniyasi replied that he would stay in the Hill for a few days and left.

Yogi would occasionally open his eyes fully. When Yogi would like to impart his full energy to grace his selective and eligible devotees, then alone he would open his eyes fully. Yogi used to say to his close friends when Yogi relieved them, *"This beggar has seen you nicely. Now this beggar leaves you, my friend. My Father blesses you. You can go now."*



Sri Mayamma of Kanyakumari

would say some Hindi words. Whatever food she was offered by the people she would share with the stray dogs of Kanyakumari. Mayamma was always surrounded by a group of dogs. People would offer all sorts of food, sometimes even meat and fish. Mayamma would never bother and whatever food she was offered she would take it, sharing with her companions, the stray dogs.

The local people had a great belief in Mayamma. If the people had some problems either in the business or in the home, they would take Mayamma to their shops or houses and would feed her with some eatables. In a short while the problems would get solved. Gradually Mayamma became popular. Sri R. the devotee of Gnananandha of Thapovanam had a great fascination with Mayamma. R. told people that he was directed to Mayamma by Swami Gnananandha.

### Sri Mayamma

There was a great soul wandering in the beach of Kanyakumari, the South end of India. The form of the great Mahatma was so wild and ugly. She was called Mayamma. There were several stories about her. Somebody said that long back, several decades ago the girl Mayamma with her husband visited Kanyakumari. The couple were from North India. When the couple was taking a bath in the sea, her husband drowned in the sea right before her eyes. From that day she was living on the Kanyakumari beaches.

She did not talk to anybody. Occasionally she

One day Sri R. went to Kanyakumari to darshan Mayamma in the year 1976. He went in his car. On seeing R. Mayamma came towards him and got into his car. Sri R. was thinking that Mayamma wanted him to take her somewhere. He enquired but he was not able to understand what Mayamma was saying. He took her to several places in and around Kanyakumari but Mayamma did not get down from the car.

R. was thinking that Mayamma wanted him to take her to some other place. First he took her to his house at Tuticorin. There also Mayamma did not get down from the car. From there R. took Mayamma to Sivakasi. In Sivakasi R. took her to several places and people. Mayamma remained in the car. From Sivakasi R. took her to Thapovanam.



*Yogi sees Mayamma during her visit to Tiruvannamalai in 1976*

There the group stayed for sometime. From Thapovanam the group came to Tiruvannamalai. The group reached Tiruvannamalai in the night. Sri R. parked the car in front of the vessel shop where Yogi Ramsuratkumar used to sleep at nights. Yogi was informed about the arrival of Mayamma. Yogi went near the car and saluted Mayamma. Then Yogi went back to his seat in the raised platform of the vessel shop. There Yogi was sitting silently, watching Mayamma. All the time Yogi was smoking. Mayamma was sitting in the car and watching Yogi. No words were used. The whole night passed. In the morning R. sensed Mayamma's intention to move from the place. So, with the permission from Yogi, he took her back to Kanyakumari. On reaching Kanyakumari, Mayamma got down from the car and again roamed in the beaches of Kanyakumari.

When Sri Murugeshan enquired about the visit of Mayamma, Yogi said that Mayamma was brought by Sri R. and was sitting in the car for the whole night. In the morning she left. Murugeshji again asked Yogi whether Yogi had any communication with Mayamma. Yogi replied, "*Oh Mayamma had come to bless this beggar. That's all.*" After saying so, Yogi was laughing loudly. People floated several stories about Mayamma's visit to several places, but how far those were true, God alone knows.

### Sri Bangaru Adikalar

Melmaruvathoor, a small village nearby Tindivanam in the Chennai Trichirapalli National Highways, in Tamilnadu State became very popular because of Bangaru Adikalar. Sri Bangaru Adikalar is a Sakthi Upasahar and people call him with all reverence and love as Amma. Sri Adikalar made a revolution in religious history, making the womenfolk do all the religious homams and poojas to the Hindu deities.



Sri Bangaru Adikalar with  
Yogi Ramsuratkumar

Adikalar attracted thousands and thousands of people from all walks of the life through out Tamilnadu and the neighboring states. Almost every town in Tamilnadu State has a place where the devotees of Sri Bangaru Adikalar congregate and chant the holy mantras prescribed by Sri Bangaru Adikalar.

So simple is Sri Adikalar ,his teachings would instill devotion in the hearts of the devotees in Goddess Sakthi. Sri Adikalar also preached to the people to serve humanity in all the possible ways.

Sri Adikalar would conduct mass Homams through the womenfolk whenever there were some huge problems to please Goddess Sakthi and invoke Sakthi's blessings. Melmaruvathoor, a small hamlet, now is visible on the Indian Map. Even in the West there are Sakthi Peedams for the devotees of Amma to congregate and invoke Goddess Sakthi. The Sakthi Devotees wear red color dresses. Many devotees make it a point to visit Melmaruvathoor Amma by walking from their far away places regularly. The Sakthi Peedam runs several educational institutions, hospitals and is doing great social services to humanity.

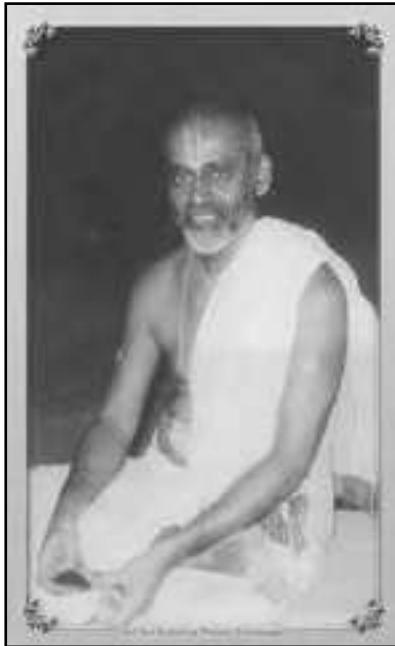
In the early eighties, Sri Bangaru Adikalar visited Tiruvannamalai to start a wing of Sakthi Peedam. Yogi Ramsuratkumar heard of Sri Adikalar's visit to Tiruvannamalai. Yogi went to the place where Adikalar was sitting with his devotees. The devotees of Adikalar hesitated to allow

Yogi to go near Adikalar because of Yogi's unique dress. Yogi sat among the crowd. On seeing Yogi sitting among the crowd, Adikalar beckoned Yogi to sit near him. Yogi went near Adikalar and sat beside him. Yogi caught hold of Adikalar's hands for sometime, saluted him and then left the place. Yogi met Adikalar three times at Tiruvannamalai and every time Yogi would catch hold of Adikalar's hands for sometime and leave the place. Yogi as well as Adikalar never used a single word and it seems they have communicated in a mysterious way. Yogi used to say, "*My Father is very much in Adikalar's form and in his mission. Otherwise such a huge mass of people could not be attracted.*"

### Sri Krishnapremi Swamigal

Sri Krishnapremi Swamigal was living in a small village Paranur near Thapovanam. He also had a residence at Srirangam. Sri Krishnapremi Swamigal was considered a great saint by a lot of devotees. He had huge followers. His followers saw Lord Krishna in him. They used to call him "Anna". Sri Krishnapremi Swamigal was a great scholar in the Vedic Scriptures and a wonderful orator of high caliber. He knew several languages and he spent his life giving discourses about Lord Krishna all over India. His followers would follow him wherever he went to give discourses about Lord Krishna.

He was neither a Sannyasi wearing ochre clothes nor a sadhu of any cult. He was a family man having wives and children but he had dedicated his entire life to remembering and talking about Lord Krishna. He wrote several Sanskrit Slokas and several songs in several languages on Lord Krishna. It was a blissful experience to listen to him talking about Lord Krishna. The flow of the talk filled with great love and bliss would be torrential and the devotees who listened to him would go into rapture, intoxicated with divine ecstasy.



Sri Sri Krishna Premi Swamigal

Even though the Swamigal was never bothered about the caste and other social differentiations, the followers of the Swamigal had their own strict caste based concepts, giving importance to the Brahmins. The Brahmins could have their own eating places and they would not allow the other community people to sit with them to eat food. The other community people should have their own eating and dwelling places in the Swamigal's places at Paranur, Srirangam and in other places also where the Swamigal would give his discourses. The Brahmins could enjoy the hospitality of the other community people but they would not offer even the basic needs to other community people. The Swamigal would not interfere into these affairs and it emboldened the Brahmin devotees to pursue their caste concept.

Some devotees of Yogi Ramsuratkumar had great reverence in Sri Krishnapremi Swamigal. The devotees of Yogi had told Sri Krishnapremi Swamigal about Yogi. Sri Krishnapremi Swamigal had seen Yogi in Thapovanam in the early 1970's.

Sri Krishnapremi Swamigal went to Tiruvannamalai in the mid 1980's to have the darshan of Yogi along with his immediate followers. On hearing the arrival of Sri Krishnapremi Swamigal, Yogi came to the gate of Sannathi Street House to receive him. The devotees around Sri Krishnapremi Swamigal were chanting "Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Hare Hare". They were all standing near the grill gate of the Sannathi Street House. Yogi was enjoying the chanting of the devotees and opened the gate. On seeing the joy of Yogi, the devotees raised the pitch of the chanting. Yogi laughed and got hold of Sri Krishnapremi Swamigal's hand. Yogi suddenly asked the devotees of Sri Krishnapremi Swamigal, "**Where is Krishna?**" The devotees immediately answered pointing to Sri Krishnapremi Swamigal, "Here is Krishna, here is Krishna!" Yogi laughed.

Sri Krishnapremi Swamigal was all the time looking at Yogi with a reverential smile. Both the saints were together for sometime. All the time Yogi caught hold of Sri Krishnapremi Swamigal's hand and looked at him intensely. After sometime Yogi relieved him and the Swamigal took leave of Yogi and went away with his followers. Some of the devotees of Yogi declared that Yogi was the Moolavar and Sri Krishnapremi Swamigal was the Urchavar. But Yogi never approved of this concept. Yogi once told a devotee, "**You can salute and shower**

*respect and reverence to all the saintly persons but you should have the trust and faith only in your Guru.”*

Sri Krishnapremi Swamigal had met Yogi a few more times in Tiruvannamalai. Sri Krishnapremi Swamigal had met with a road accident in Delhi. His leg was fractured and he was hospitalized for several days. After the accident he visited Yogi at Tiruvannamalai and Yogi with great love and compassion touched his fractured legs. Till then there was a deformation in the leg and after Yogi’s touch the deformation disappeared and the Swamigal could walk as usual.

During Yogi’s sickness, Sri Krishnapremi Swamigal was called to request Yogi to accept the medical treatment. Sri Krishnapremi Swamigal came to Sudama where Yogi had stayed. Yogi was informed about the arrival of Sri Krishnapremi Swamigal. Yogi expressed his dislike but still Yogi allowed the Swamigal to meet him.

Sri Krishnapremi Swamigal prayed to Yogi to take the medical treatment, saying, “Swami, this body belongs to the devotees. So, you should allow them to give proper medical treatment to the body.” Yogi did not respond. Yogi caught hold of his hand and closed his eyes. After a few minutes Yogi opened his eyes and smiled at the Swamigal. Yogi put his hand upon the Swamigal’s chest for sometime. Then Yogi relieved the Swamigal. The Swamigal with all liberty fondled Yogi by touching the cheeks of Yogi and left with his followers.

In the hospital at Madras, before and after the surgery, Sri Krishnapremi Swamigal came to see Yogi. The Swamigal was with Yogi for sometime and expressed his joy on seeing the recovery of Yogi.

Whenever Sri Krishnapremi Swamigal was flocked by Yogi’s devotees, he would immediately talk about the value of Guru and Guru Mantra. He would talk very highly of Yogi. After the Samadhi of Yogi Ramsuratkumar, Sri Krishnapremi Swamigal suggested that they not bring any rituals in the Samadhi of Yogi Ramsuratkumar and to give importance to the chanting of Guru Mantra. He said, “We are here to adhere to the religious rituals but the Samadhi of Yogi Ramsuratkumar should be free of rituals. That is the Samadhi of a great Mahatma. That place is meant for chanting Guru Mantra and the devotees should have the free access to the Samadhi to worship.” But the management was not willing to oblige.

### Kanchi Mutt Pontiffs

There were several devotees who had great devotion for both Kanchi Seers and Yogi Ramsuratkumar. There was one school teacher in Tiruvannamalai who had great reverence for both Kanchi Seers and Yogi. In Tiruvannamalai the school teacher would daily visit Yogi and sit with Yogi for sometime. Yogi would spare time for the teacher and whenever the teacher would come, Yogi would enquire about the Kanchi Seers. When the teacher would visit Kanchi, the Seers would enquire about Yogi. The senior Acharya Sri Chandrasekara Saraswathi Swamigal had great affinity and regards for Yogi. The senior Acharya would send Prasadams to Yogi occasionally through the teacher.



Kanchi Sri Paramacharya

In the early eighties, the teacher visited Kanchi Acharya at Kanchi Mutt. The senior Acharya enquired of the teacher about Yogi Ramsuratkumar at Tiruvannamalai. Suddenly the Acharya asked the teacher to engage a taxi to go to Tiruvannamalai and take Yogi to Govindapuram where the Acharya's Guru's Samadhi was situated. The Acharya asked the teacher to collect the money from the Manager of the Mutt for the taxi expenses.

The teacher collected the money from the Manager of the Mutt and rushed to Tiruvannamalai. He directly went to Yogi Ramsuratkumar at the Sannathi Street House and explained to Yogi about the wish of Kanchi Acharya. Yogi Ramsuratkumar had great regard and reverence for the Acharya. Yogi said to the teacher that Yogi wanted to see Kanchi Acharya instead of seeing the Samadhi of the Acharya's Guru. The teacher was bewildered. Yogi insisted he go to Kanchi.

The teacher took Yogi to Kanchi Mutt in the taxi. Yogi was taken to the room where the Kanchi Seer sat among the devotees. On seeing the Acharya, Yogi prostrated keeping some distance. The Acharya was looking at Yogi for sometime. Yogi all the time was standing and saluting the Acharya by joining the palms together. Suddenly the Acharya enquired of Yogi which Gothra Yogi belonged to. Yogi replied that he belonged to Rama Gothra. Acharya smiled on hearing Yogi as there was no such Gothra at all. The Brahmin devotees who assembled there were laughing.

Yogi silently prostrated again and went back to the car. The Achariya asked the teacher to take Yogi back to Tiruvannamalai and offered flowers and fruits to Yogi as Prasadams. Yogi explained these events to the friends Murugeshan, Parthasarathy and Sivasankaran, during one of their visits to Yogi. Yogi told the friends, “*The Paramacharya wanted this beggar to go to Govindapuram. But instead of going to Govindapuram, this beggar went to Kanchipuram to see the Paramacharya.*” Yogi paused for some time and said, “*This beggar was shocked when the Achariya enquired about this beggar’s Gothra. This beggar thought as he is all the time remembering Ram Nam, it would be better to say Rama Gothra.*”

Yogi had renounced every thing including his self. He does not belong to a Gothra or a religion or a cult or community or any sect. Throughout his life, Yogi lived for His Father, doing great service to the humanity by taking them to His Father’ Abode. He did not have fear but astonishingly Yogi exhibited his humility in all the demanding circumstances particularly when Yogi happened to meet the religious and spiritual people in spite of the disrespect he received from the people around the religious, spiritual God men.

In 1995, when ashram work was in progress, the Kanchi Seers both Sri Jayendra Saraswathi Swamigal and Sri Vijayendra Saraswathi Swamigal visited Yogi Ramsuratkumar in the Ashram premises. Yogi asked the Trustee to take the Pontiffs around the ashram and show them the places under the construction.



Kanchi Sri Jayandira & Vijeyandira Swamigal

After seeing the construction work of the ashram, Sri Jayendra Saraswathi Swamigal was taken to the Swagatham Hall and seated in a raised seat. Yogi was all the time standing and saluting both the pontiffs. Sri Jayendra Saraswathi Swamigal wanted to talk personally to Yogi and went to a nearby room. The Pontiff asked the people present there to go away except the trustees of the ashram and requested the trustee to lock the room. Sri Jayendra Saraswathi Swamigal told Yogi that there were the communal riots going on in the southern districts of Tamilnadu. So, he requested Yogi to come with him to those districts and he said that on seeing them together the people there would get peace. He said that after the aradhana of Paramachariya, he would come and take Yogi personally to the Southern Districts.

On hearing the words of Sri Jayendra Saraswathi Swamigal, Yogi immediately raised his hands as if he blessed the pontiff and said, ***"My Father blesses you to succeed in your mission."*** After saying this, Yogi again remained saluting the pontiffs with all humility and reverence. Sri Jayendra Saraswathi Swamigal enquired of D whether it meant that Yogi did not want to accompany the Kanchi Achariya. D just translated Yogi's words in Tamil and did not comment. The Pontiff got disappointed and left the place.

### A Starving Sadhu

There was a Gandhian living in Adi Annamalai. He was in his eighties. He participated in the freedom struggle. He was the disciple of Seshadri Swamigal. After India got freedom, the Gandhian had run a tea stall at Adi Annamalai which was situated in the path around the Annamalai Hill. He used to have a Gandhian cap on his head and was dressed in pure white Khadi clothes. He had great love and reverence in Yogi Ramsuratkumar. Yogi also had great love for this Gandhian. This Gandhian had a simple life and he used to entertain the Sadhus and Sanniyasis in his tea stall. He offered tea and other eatables to the roaming Sadhus and Sanniyasis of Tiruvannamalai, free of cost.

But in due course, his age did not permit him to continue the tea stall. Almost daily, he would visit the Big Temple and would meet Yogi daily, if Yogi was free in the Sannathi Street House. If Yogi was busy with the other devotees, this Gandhian would not disturb Yogi. He would go to the Temple again and sit there for some time. He had great fascination for the wandering Sadhus and Sanniyasis. If he happened to meet any one, he would offer some eatables.

Once, the Gandhian brought one unique Sadhu to Yogi. He narrated to Yogi that he happened to meet this Sadhu in the Hill. He offered some eatables to the Sadhu but the Sadhu refused to take it. The Gandhian tried to persuade the Sadhu to take some bananas he offered but the Sadhu did not show any interest.

For three whole days the Gandhian watched the Sadhu not eating anything. He got frightened and forced the Sadhu to reach Yogi Ramsuratkumar. He thought that the Sadhu wanted to kill himself by starving. He narrated his fear to Yogi. The Sadhu was there at the gate without showing any interest in the happenings. He wore a half trouser and a dirty shirt. His look was focusing nowhere and he seemed to be totally vacant.

Yogi caught hold of the Sadhu's hand and took him inside the Sannathi Street House. Yogi made the Sadhu sit near him. Yogi enquired of the Sadhu's name. The Sadhu told his name. Then Yogi showered his compassion on the Sadhu by touching his head and back. Yogi again caught hold of the Sadhu's hand and both were in deep silence for some time. Then suddenly Yogi asked the Sadhu whether Yogi could offer some bananas to the Sadhu. The Sadhu gestured in the affirmative. Yogi picked a bunch of bananas which was offered by some devotees. Yogi peeled off the bananas one by one and gave them to the Sadhu. The Sadhu took all the bananas Yogi offered.

On seeing this, the Gandhian got furious. He told the Sadhu that for three days he was trying and trying to feed him with some eatables. But the Sadhu refused. How could the Sadhu could take the bananas from the hands of Yogi? Yogi was laughing and the Sadhu was smiling. The Sadhu replied with a single word in Tamil "ANBU" which means LOVE. Yogi again took the Sadhu to the gate of the House and relieved him there. Yogi requested the Sadhu to remain in the Hill for some more days. The Sadhu shook his head as if he said yes.

### Sri Sadophaya

Sri Sadophaya was a Burmese Saint, living in U.S. He had vast followers throughout the world. He was a Buddhist Saint. He preached Buddhism and Yoga to his students. He was around 80 years when he visited Yogi Ramsuratkumar at Tiruvannamalai. He used to visit India with his students to see several places related to the life of Buddha. His devotees were living in Pondicherry and whenever these devotees

from Pondicherry invited Sri Sadophaya to visit their place, the saint would visit them at Pondicherry.

In the year 1982, Sri Gnanagiri Ganeshan was living in Pondicherry. There he got the opportunity to have the acquaintance of one Doctor Sarkar who was the devotee of Sri Sadophaya. Doctor Sarkar and his three sisters were totally dedicating their life to the divinity. The whole family had been in U.S and then for some reason they chose to live in Pondicherry. Doctor Sarkar's younger sister Sri Reena became the disciple of Sri Sadophaya and went to US. She lived in his ashram and she also became a great teacher and had several students. In due course the whole family went to U.S and settled there.

Sri Gnanagiri Ganeshan who could develop a great friendship with this family, talked about Yogi Ramsuratkumar to Dr.Sarkar's family. When Dr.Sarkar expressed his desire to see Yogi, Sri Ganeshan took the entire family to Yogi. On seeing Yogi's blissful wholeness, the whole family became ardent devotees of Yogi. The family frequented Yogi, as Tiruvannamalai was hardly a two hours journey by road from Pondicherry. Yogi also showered his abundant grace on Dr.Sarkar and his sisters. Dr.Sarkar informed about Yogi Ramsuratkumar to his Guru Sri Sadophaya in U.S. Sri Sadophaya expressed his desire to see Yogi Ramsuratkumar during his visit in the winter of 1982. Dr.Sarkar told Sri Ganeshan about Sri Sadophaya's intention to see Yogi..

In the winter of 1982, Sri Sadophaya reached Pondicherry with his students. After a few days of staying in Pondicherry, Sri Ganeshan took Sri Sadophaya, Dr.Sarkar and his sister Sri Reena to Yogi Ramsuratkumar at Tiruvannamalai in his car. He gave a telegram to Yogi the previous day, informing of the visit of Sri Sadophaya the next day. Yogi received the telegram. The author with his wife Rathika and other friends were with Yogi for a week, staying with Yogi in the Sannathi Street House. As soon as Yogi received the telegram, Yogi informed the author about Sri Sadophaya's proposed visit to Yogi. The author never heard about Sri Sadophaya earlier. Yogi told him that Sri Sadophaya was a great Buddhist Saint and had vast followers throughout the world. Yogi rearranged the hall of the house to receive the great saint. Yogi bought a big piece of gunny sack and spread it upon the floor of the hall. Yogi also arranged a cane chair for Sri Sadophaya, as Yogi thought that the saint could not sit on the floor due to his old age.

In the morning, Yogi and the other friends with him were anxiously waiting for the arrival of Sri Sadophaya. Yogi suddenly asked the author, "*Parthasarathy, will you write a song on Sri Sadophaya?*" The author was bewildered because he had never heard earlier about Sri Sadophaya. So, the author kept quiet and did not answer. Yogi paused for sometime and then said, "*No Parthasarathy. My Father says you should write songs only on this beggar. So, you need not write songs on the saint.*" The author got relieved.

Sri Sadophaya reached Sannathi Street House around 10 o'clock in the morning. Yogi received him at the gate and took him inside the house and made him sit on the cane chair. Yogi sat on his mat and was looking at the saint intensely. The saint was also observing them silently. Dr.Sarkar bowed before both the saints. Touching their feet he said, "It is a great benediction to see the great souls of the earth together." Both Yogi and the saint laughed. Sri Sadophaya talked in the Burmese language. Dr.Sarkar translated the saint's words in English to Yogi.

The saint suddenly asked Yogi, "What sort of meditation do you teach your students?" Yogi laughed and said, "*This beggar does not know anything about the meditation. The friends come here and feed this beggar. Here we eat and smoke. That's all.*" The saint smiled when he got the meaning of the words Yogi had uttered through Dr.Sarkar. Sri Sadophaya told Dr.Sarkar, "Oh, the Yogi is a Golden Man, very rare to see." Both the Yogi and the saint remained in a deep silence for some time. The deep Peace and Bliss had been radiated by the saints and the same could be felt by everybody present there. After some time both laughed and Sri Sadophaya got up from the chair. Yogi caught hold of his hand. Both walked towards the door. Yogi himself opened the door and relieved the saint. Sri Sadophaya walked towards the car. Dr. Sarkar and his sister Sri Reena both saluted Yogi and went with the saint.

Sri Edward, the Christian driver of Sri Gnanagiri Ganeshan was standing near the gate of the house. The driver had immense devotion for Yogi. He had composed several songs on Yogi. On seeing Edward, the driver, Yogi called him inside and embraced him. Sri Ganeshan was waiting to get leave from Yogi. But Yogi's attention was totally with the driver. So Ganeshan went out to see Sri Sadophaya and other friends. The saint and the friends were standing near the car. The car was locked. The key was with the driver. The driver was in the grip

of Yogi. Sri Ganeshan struggled for a while and suddenly went inside the house. He plucked the car key from the driver who was still in the arms of Yogi and ran towards Sri Sadophaya.

In the meantime Sri Sadophaya, with the friends walked towards the temple. Yogi released the driver only after Sri Ganeshan left the place running behind the U.S saint. Then Yogi locked the door again and in two jumps he reached his seat. Yogi said, “***One drama was over.***” *Yogi paused some time and then said, “The saint asked such a critical question to this beggar. But somehow my Father helped this beggar to manage the situation. All glory to my Father.”*

### The Chakku Swami

In the early eighties, once the author was staying with Yogi Ramsuratkumar in the Sannathi Street House for a week. Every evening, a sadhu wearing gunny sacks (Chakku in Tamil) around his body would visit Yogi. The sadhu had a huge Jata, matted hair packed with a piece of cloth. He had a wild beard also. He seemed to be not having a bath for several months. He carried a gunny shoulder bag and walked with a slow pace. While walking, his packed matted hair would swing on all sides. In spite of his ugly look, his eyes were shining with extraordinary bliss. The stray dogs of the street would bark and keep a safe distance from him out of fear.

He used to come in the evening exactly at 5 o'clock. He would stand in the street before the gate of Yogi's house for a few minutes. If Yogi came out and invited him, then alone he would get inside the house. Otherwise he would not disturb Yogi and would walk away. So, Yogi would alert the author at 4.45 p.m. and would ask him to sit near the grill gate of the house. As soon as the Swami came, the author would bring him inside the house to Yogi. The author did not know since how many days, the Swami had visited Yogi. But it seemed the Swami was visiting Yogi daily for several days. Normally he would not talk to anybody. He stayed in a remote cave in the hill and every evening he would come down to beg for his food and see Yogi. During his stay, the author was fortunate enough to witness a strange facet of both Yogi and the sadhu.

As soon as the Sadhu entered the house, Yogi would disperse all other devotees except the author and would close the main door. Yogi would instruct the assistant boy to wait in the verandah and tell

the devotees who would come to see Yogi that Yogi was busy and the devotees should come after an hour.

Yogi would make the sadhu sit on the mat where usually the lady devotees would sit. The sadhu would sit on the mat and open his shoulder bag. He would take out a broken piece of mirror, an agarbathi and a match box. He would light the agarbathi. When the agarbathi released the scented smoke, he would hold it in his right hand and held the mirror in his left hand. Yogi would sit before the Sadhu with all attention on the Sadhu. The sadhu would raise the agarpathi and would see its image in the mirror. He would round the agarbathi and the mirror from left to right in front of Yogi and Yogi would raise his hands in a blessing posture and would move along with the sadhu's hands. The sadhu would do this several times from left to right and then shifted to right to left, all the time rounding both his hands with the mirror and agarbathi, seeing the image of the lighted agarbathi in the mirror. Yogi would move his hands along with the hands of the Sadhu. Both Yogi and Sadhu would sit for more than 45 minutes doing this with attention and concentration. After the agarbathi got extinguished, the sadhu would put the mirror in his bag again and would smile at Yogi. Yogi would also laugh louder and bless the sadhu. The sadhu's face would get a blush on seeing the joy and the blessings of Yogi. The sadhu would get ready to start. Yogi would offer some fruits to the sadhu as prasadams which the sadhu would accept with reverence.

The sadhu, during the last day of the author's stay with Yogi at that time, asked Yogi, after completing the routine rituals, whether he would go somewhere else. Yogi asked the sadhu to stay on the hill for some more days. The sadhu complained that the people at Tiruvannamalai came to him and touched his feet, calling him Swami. Yogi laughed and said, "*Oh, you are a Swami and the people should call you Swami.*" On hearing the words of Yogi, the sadhu blushed again. Yogi insisted the Sadhu stay in the hill for some more days and the sadhu said yes. The author could not understand till now what sort of Yoga this sadhu had done before Yogi.

### **A Militant Sadhu**

Once when the author was sitting with Yogi alone in the Sannathi Street House, the attendant of Yogi came and said a Sadhu with ochre cloth had come and wanted to see Yogi Ramsuratkumar. Yogi paused

for some time and then asked the boy to bring the sadhu inside. The attendant brought the Sadhu inside.

Yogi requested the Sadhu to sit on the mat before him. The Sadhu sat before Yogi. The Sadhu talked in pure Hindi. He said, "Maharaj, I have come from Rishikesh. Now I want to go to Rameshwaram." Yogi saluting the Sadhu with great humility asked the Sadhu what he could do for the Sadhu. The Sadhu told him authoritatively, "Didn't you hear what I said? I want to go to Rameshwaram. Make arrangements for that." Yogi took a rupee coin from beneath his mat and offered the coin to the Sadhu. On receiving the coin, the Sadhu got annoyed and said, "I told you that I have to go to Rameshwaram and you are offering one rupee. Don't you know one rupee is not sufficient to take me to Rameshwaram?" Yogi replied, "*Swami take this coin and remember my Father. My Father will take you safely to Rameshwaram.*" The Sadhu got angry and shouted, "You are insulting me. Give me enough money to reach Rameshwaram." Yogi replied with all humility, "*Swami, this beggar could offer only this. Take Ram Nam and have faith in my Father. My Father will take you where you want to go.*" The Sadhu got up from his seat and shouted, "You have insulted me. If you want to escape the wrath of God, you should give me enough money or get back your money." Yogi with all the politeness said, "*This beggar is a beggar and if you offer the coin to this beggar, this beggar would accept with all the joy.*" On listening to the words of Yogi, the Sadhu ran away from the place in great anger.



## 51. Some Memorable Events

### Seeing Father Face to Face

*“How to see Father face to face?”* one day from morning till evening Yogi Ramsuratkumar asked this question to everybody who came to him. *“This beggar knows he is sitting in the lap of his Father. But still this beggar is not able to see Father face to face. How to see Father face to face?”* Yogi repeated this question. Even though Yogi repeated the same question, it did not sound a mere repetition. Every time Yogi repeated the question, it sounded fresh, filled with great emotions. Yogi asked every individual.

The devotees who assembled there tried to answer Yogi’s question. But none could satisfy him. One devotee said, “Swami you are the Father and you alone exist. So, you can not see Father face to face.” Yogi, even after listening to the devotee, asked the same question again in a serious mood. The devotees went on saying several answers but none could convince Yogi.

The whole day Yogi was repeating the question. The devotees got puzzled. The author was sitting with Yogi the whole day. He did not answer the question even after Yogi asked the question to him several times personally. The author thought that Yogi was trying to explain something. So, the author was patiently waiting to get the answer from Yogi Himself. But Yogi went on asking this question with all seriousness not giving the answer for this puzzle.

Yogi asked the author again the same question in the evening. The author lost his patience and replied, pointing to Yogi, “Swami we have seen our Father face to face. If you are not able to see your Father face to face, it is your fate Swami. What can we do?” On listening to the author, Yogi laughed and laughed for a long time with joy. The roaring laugh changed the whole serious atmosphere and there was joy in the devotees. There after Yogi did not ask the question again.

### Atma is Pure and Holy

A middle aged couple with their daughter came to Yogi Ramsuratkumar, at the Sannathi Street House. “Swami, for several days my daughter is crying and crying. She does not eat. She is not

attending college. She confines herself in her room. She does not talk to anybody, even to her mother. We tried our best to bring her to normal. But we failed. We tried to take her to the doctor. But vehemently she refused. Finally I asked her whether she would be willing to see Yogi Ramsuratkumar at Tiruvannamalai. She said yes. So, we are here Swami."

The girl was in her early twenties. She had a swollen face. Continuous weeping had changed her beautiful face. Her eyes were reddish filled with tears. She was controlling herself. There were several devotees sitting in the hall before Yogi Ramsurakumar. Yogi disposed of them one by one. Yogi also sent his attendant to sit in the verandah of the house. Finally the author alone was sitting. Yogi did not mind the author's presence.

Yogi focused his attention on the young girl. The girl on seeing that Yogi's attention had fallen on her, she cried uncontrollably. Her parents were also shedding tears silently. They attempted to control their daughter. But Yogi prevented them and asked them to sit calmly in their places by gesture. For more than fifteen minutes the girl was crying. Yogi was serious and all the time looking at her. Yogi was silently listening to her sobbing.

Finally the girl stopped crying. She slowly raised her head and saw Yogi hesitantly. Yogi presented a warm broad smile to her which brought a shy smile from the girl. "*Will you take coffee?*" Yogi asked her. The girl nodded in the affirmative. Yogi asked the author to bring coffee for all of them from Udupi Hotel. The author went to the hotel and brought coffee for all. He placed two coffees in front of Yogi. Then he placed one each before the parents and daughter. Yogi asked the author to place one coffee for the author at his place. The author put one coffee at his place and sat down.

Yogi poured the coffee into his coconut shell and sipped slowly. Yogi asked all to drink the coffee. Everybody took the coffee and placed the empty vessel in front of them. Yogi left some coffee in the coconut shell and summoned the girl to come near. The girl went near Yogi who asked her to take the balance coffee in the coconut shell. The girl felt shy but somehow she took the coffee with great reverence. She wanted to wash the coconut shell but Yogi got the coconut shell from her and called the author. Yogi gave the empty coconut shell to the author. The author took the empty coconut shell and went to the

water tap. The author washed the coconut shell carefully and brought it back to Yogi who placed it near him. Yogi again gave a broad smile to the girl. The girl now a little bit relieved from her deep sorrow, was able to smile and see Yogi face to face.

Yogi recited a Sanskrit Sloka in his melodious voice. After completing the verse, Yogi told the meaning of the verse in English. "*The Atma is always pure and Holy. None can corrupt it. None can dirty it. None can hurt it or harm it. Atma is always Pure. We are that Atma. We all are that Atma.*" Yogi uttered every word loaded with pure divinity and compassion. On hearing those words, the girl again sobbed. There was a deep silence. The sound of the girl's sobbing was audible as if it was also from the depth of the deep silence. There was a strange vibration that filled the entire atmosphere. Everybody was filled with the eternal energy that emancipated from Yogi. The girl stopped sobbing. Her face was filled with a strange calmness. There were no words for the next few minutes. Yogi was continuously smoking and looking at the girl intensely.

After some time the girl said, "Swami, I have been ruined, destroyed. I have lost my chastity. I wanted to commit suicide. But somehow I could not. I have not conveyed to my parents what has happened to me. I do not know whether I can come out of this shock and pain." The girl again wept and the tears wetted her beautiful face.

Yogi maintained silence and radiated the deep peace. After some time again Yogi recited the same verse and told the meaning in English. Yogi beckoned the girl near him. He sprinkled some water upon the girl and said, "You are pure Amma. *You are that pure Atma. You cannot be ruined. My Father says you are eternally Holy and Pure. You are always under the protection of my Father. You need not worry about the past. You are always Pure and Holy.*" On listening to Yogi's words, the girl's face glowed with divine beauty.

The parents were shocked on listening to the conversation. The father of the girl said that then alone he could understand what had happened to his daughter. Yogi interrupted, saying, "*Whatever happened happened by the will of my Father. Whatever happens happens by the will of my Father. Whatever will happen, will happen by the will of my Father. Remember my Father. Everything will be alright. Remembering my Father is Life. Forgetting my Father is death.*" Yogi repeated these words several times.

Finally Yogi asked the author to chant Yogi's Name. The author chanted the Name, "Yogi Ramsuratkumar" for more than half an hour. The girl and the parents joined in the chanting of the Holy Mantra. The whole atmosphere had changed. The parents' and the girl's sorrow had been totally wiped away. The girl's face which had been swollen with the sorrows became normal glittering with peace and calm. There was only peace. Yogi gave them fruits and relieved them. The girl bowed down and touched Yogi's feet. Yogi touched the girl's head. The girl presented a broad smile to Yogi and the others. The family which came with the huge load of sorrows went back with a full load of peace.

### **An Aggrieved Wife**

There was a farmer living near the Annamalaiyar temple in Tiruvannamalai. The farmer, his wife and children were highly devoted to Yogi Ramsuratkumar. Every morning the farmer would go to his farm which was situated in a nearby village. He would work in his farm till evening and return back home.

The wife would get up early in the morning and prepare food for her husband and children. The children were studying in the school. After her children went to the school, she would take some food for Yogi and would reach Yogi's house in the Sannathi Street. Yogi would always shower his grace on this lady. The lady would sing songs and most of the time she would chant Yogi's name. Yogi would ask her what she had brought for him. She would reply about the food. Yogi would ask her to serve the food. Several times the author also took this delicious food cooked with great devotion along with Yogi. Till evening the lady would sit in the presence of Yogi with great devotion. In the evening her children would come back from the school and so Yogi would relieve her in the evening, giving fruits as prasadams.

The farmer had engaged a teenaged boy to assist him in the farm. The boy belonged to the local village where the farm was situated. One day the farmer asked the boy to do certain work in the farm. The boy in his playful mood did not do that work. The farmer got angry. He scolded the boy severely. The people from the nearby farms watched this event happening. The boy felt as if he was insulted. He was groaning and restless. In the evening the farmer returned back to his home.

The farmer reached his farm the next morning. There was a huge crowd in his farm. The boy had hung himself from a tree in the farm. The police were there and enquiring. The police were told about the previous day's event. The police took the farmer into their custody for enquiry. The police under the instigation of the relatives of the boy conducted the enquiry in the angle of murder.

The police took the farmer to the Tiruvannamalai Police Station and kept him there. The farmer's wife heard about this event and went to the police station. She pleaded with the officials there to release her husband. She told them that her husband was innocent and he could never harm anybody. But none listened to her. She went to the other VIPs of the town Tiruvannamalai but none were ready to help her. Three days passed. The farmer was still in the police station. All the three days the lady did not take food and water. She could not sleep also. The fourth day she came to Yogi.

There were several devotees sitting with Yogi, including the author singing Sri K.V. Jaggannathan's songs. The lady went straight to Yogi and caught hold of his legs. She shouted, "Yogi Ramsuratkumara, I want my husband back. He is in the police station. You alone can bring him back to me. I want my husband back, Yogi Ramsuratkumara. I want my husband back."

Yogi had heard about the event through Sri Perumal already. Yogi tried to pacify her. Yogi asked her to sit in the place where the other ladies were sitting. But she refused and sat just in front of Yogi and caught hold of his legs. She again repeated her plea. Yogi said, "*Everything will become alright Amma. Your husband will come back. You need not worry. My Father is there to help us. My Father will bring back your husband safely. Now you can go to your house.*" But the lady did not wish to listen. She just went on repeating her plea that she wanted her husband back immediately. She shouted loudly pleading with Yogi to release her husband immediately. Yogi got up from his seat and came straight to the author asking him in the ear to chant Yogi's name loudly so that the lady's voice could not be heard.

The author chanted Yogi's Name loudly and all other devotees joined the author. The sound drowned the lady's voice and the lady shouted at the author to stop chanting. The author closed his eyes and chanted the Name. The lady got up with great anger and came to the author. She ordered the author to stop chanting. The author

continued the chanting. The lady hit the author on his head and commanded them to stop singing. The author did not stop. Then she pleaded to the author with tears in her eyes to stop singing so that she could talk to Yogi. The author did not stop singing. Again the lady hit hard on the head of the author. It was painful for the author both physically and psychologically. But he was helpless. He continued chanting in a loud voice.

Yogi walked into the hall from the main door to the back door. The lady followed Yogi and begged him to release her husband. She was thinking Yogi was God and everything was in his control. Yogi went to the outside gate and summoned Sri Perumal who was sitting in the Mandapam opposite to the house. Sri Perumal came. Yogi asked him to bring the children of the lady to him. Sri Perumal went to the lady's house to bring her children. Yogi came inside the house and sat in his seat. The lady again sat before him and caught hold of his legs. She pleaded with him again. Tears were running from her eyes.

Soon the children came. The daughter who was the eldest came to Yogi and prostrated before him. Yogi enquired from her whether her mother ate anything. The daughter replied that for three days her mother did not take food and water. She also had not slept. Yogi gestured to the author to stop singing. The author stopped.

Yogi asked the daughter and the son to sit near their mother. Yogi asked the lady whether she would take some fruits if he offered. The lady replied that if Yogi would give it she would take. Yogi asked the author to collect some fruits, apples and bananas and bring a big leaf. The author brought the same and placed them before Yogi. Yogi cut the fruits into small pieces and placed them in the big leaf. One by one Yogi gave the pieces of the fruits to the lady. The lady silently took them. Occasionally Yogi gave her children also some pieces of fruits. More than four apples and six bananas Yogi had cut and given to the lady and her children. The lady became calm. But again she prayed to Yogi to release her husband. Yogi assured her that no harm could be done to her husband and her husband would come to her soon. Then Yogi asked the daughter to take her mother back home to look after her well. The lady became calm and obliged Yogi to go home with the children. The children and the lady went back to their home.

"Swami, how dare this lady behave like this before you? She should not be allowed here again Swami." An aged Brahmin devotee who was sitting there all the time commented. "*Stop*" Yogi shouted, "*What you know about her? Do you know the seriousness of the problem? This is a problem of her life. This beggar is here to do Father's work. Do you want this beggar to waste his time with you?*" Yogi picked a banana before him and gave to the Brahmin, saying, "*Now this beggar leaves you. Hereafter you need not come to this beggar.*" The Brahmin ran away from the place.

Yogi asked the author to chant again. Laying down on his mat, the whole day Yogi maintained silence. The next day the farmer had been released from the jail. It had been proved that the boy had committed suicide. As soon as the farmer got freedom, the whole family visited Yogi. The lady caught hold of Yogi's legs and washed them with her tears. She told them that she had disturbed her God and her God Yogi Ramsuratkumar would bear her mistakes and forgive her. Yogi told her that the lady had not done any mistakes and Father had been pleased on seeing the devotion of the lady. The lady also said sorry to the author who felt pain in his head. Both Yogi and the author laughed and the whole episode ended in great joy.

### All Pervading Yogi

He was a conventional Brahmin. Giving discourses on scriptures of Hindu Religion and about Gods and saints was his profession. He was the best orator of the highest caliber. The Paramacharya of Kanchi Madam, Sri Chandrasekarasaraswathi Swamigal gave him the title "Sugabrahmam", because listening to this great orator was really a blissful experience.

An industrialist devotee of Yogi engaged Sugabrahmam to give discourses about the saints and sages and the Hindu scriptures throughout Tamilnadu. The industrialist devotee arranged a van in which Sugabrahmam traveled and visited every village to give discourses on Yogi and other saints as well as the stories of Rama and Krishna. The industrialist also traveled with him and he would also give lectures about the saints. They would use the temples of the places as their venue to give discourses.

During their visit to Tiruvannamalai, they stayed at Sivakasi Nadar Chatram and visited every village around Tiruvannamalai in the evening to give discourses. They would return back to Tiruvannamalai

in the night. During the day, they would visit Yogi in his Sannathi Street House. Yogi loved to be in the company of Sugabrahmam. Yogi would ask him to give a talk before Yogi and other devotees and Sugabrahmam would immediately give the talk in such a beautiful and enchanting way that the listeners would go into a trance. His wife also came to Tiruvannamalai to see her husband. She was a great Bhajan Singer. The people who listened to her songs would naturally get into a blissful trance. Yogi would ask her to sing songs whenever she visited Yogi. Both the husband and wife were really blessed that throughout their life they sang and talked about God and saints alone. Yogi loved them and would always tell the industrialist to treat them properly.

One day Sugabrahmam, his wife and several other devotees including the author were in the Sannathi Street House, sitting before Yogi. Yogi asked Sugabrahmam to sit besides Yogi on the same mat. Sugabrahmam was a childlike, stout man in his early sixties. One of the devotees had brought a huge tape recorder, a spool type. Yogi asked the wife of Sugabrahmam to sing songs and asked the devotee to record the same on the tape recorder. The lady sang several songs both in Tamil and Hindi which brought great joy to everybody. Yogi was pouring his grace upon the couple. During the singing, Yogi danced with divine ecstasy and it was a divine feast for everybody sitting there. There was a great joy and happiness in the atmosphere for more than an hour, listening to the divine music of the wife of Sugabrahmam. All the time Yogi was dancing and laughing.

After an hour, Yogi arranged coffee for everybody sitting there. Yogi wanted to test whether the tape recorder had properly recorded the songs. So, Yogi asked Sugabrahmam to locate a particular song on the tape and to play the same. Sugabrahmam who was not well versed with the new electronic recording instrument struggled to locate the song for a considerable time. Yogi was all the time looking at Sugabrahmam struggling with the tape recorder. Yogi asked him not to bother and said that he could take his own time. The industrialist who was sitting just before Sugabrahmam instructed him through gestures about how to operate the instrument. But Sugabrahmam was not able to catch the point that the industrialist had tried through gestures. Yogi was joyous and was compassionately looking at Sugabrahmam. A few minutes passed. Still Sugabrahmam was not able to locate that particular song. Yogi got up, took a friend by hand and went to the backyard of the house to attend nature's call. Before going, Yogi asked

Sugabrahmam not to get panicky. Yogi said that he could leisurely locate the song.

As soon as Yogi left to the backyard of the house, the industrialist abused Sugabrahmam, saying that he did not have sense and devotion to do a small work that Yogi demanded of him. He was going on abusing Sugabrahmam till he could hear the noise of the toilet door in the backyard of the house. On seeing the humiliation her husband suffered, the wife of Sugabrahmam was shedding tears silently. The other devotees were annoyed on seeing the rude behavior of the industrialist but they could not muster courage to control the industrialist in the durbar of Yogi.

Yogi was coming back with the friend from the toilet. It was a narrow and a long passage. Yogi was in great joy and he was dancing while he was coming back to the hall where the devotees were sitting. Yogi was about to enter the hall. Suddenly Yogi stopped. Yogi was standing at the door. All the joy had gone. Yogi became very serious. From the place where he stood, Yogi looked inside the hall. Yogi peeped through the door and looked at the roof and walls of the hall. Yogi became grim and serious.

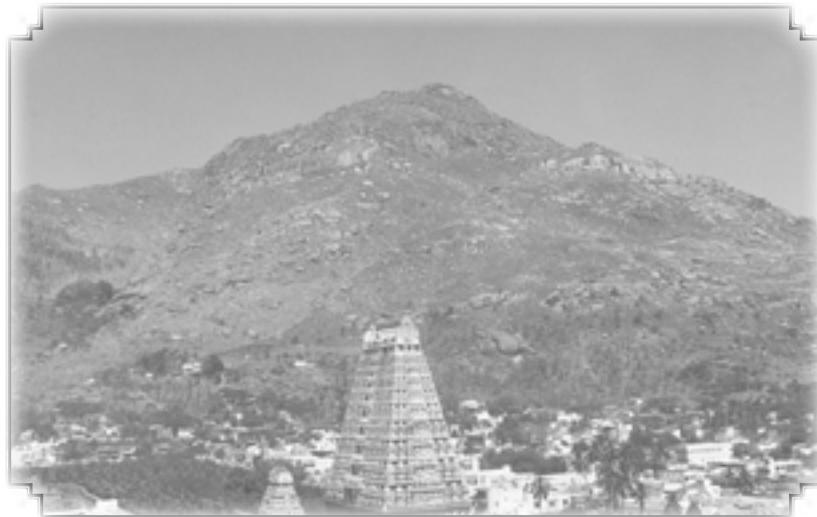
Yogi slowly stepped into the hall. Yogi walked for a few minutes here and there inside the hall. Suddenly he stood behind Sugabrahmam and put his hand on the head of Sugabrahmam. On feeling the touch of Yogi, Sugabrahmam could not control his pain and emotions. He cried with a loud voice. His huge body was trembling. On seeing her husband weeping, the wife of Sugabrahmam cried uncontrollably. All the time Yogi was touching and patting Sugabrahmam on his head and shoulders. There was a pin drop silence. The whole atmosphere was dreadful. Yogi's face became red with fury. The crying of both husband and wife were clearly audible. In a few minutes it stopped.

Yogi said, "*This beggar will bear all the insults and abuses thrown on him. But he will not tolerate anybody insulting his friends and real devotees. These people are doing my Father's work. Throughout their life they are glorifying and worshipping my Father. And these people are being insulted in this beggar's place? No, this beggar will not tolerate such events happening in his place. My Father will not tolerate such persecutions on his devotees.*" On hearing the words of Yogi the industrialist silently went to the backyard of the house. The industrialist's elder son, who was also there, got frightened and wanted to leave the place.

He prostrated before Yogi and offered a bundle of 100 rupees currency. Yogi picked up the bundle of currency and gave it to Sugabrahmam. The son of the industrialist went away to his place. The whole day Yogi pacified Sugabrahmam and his wife by focusing all his attention on the privileged couple. In a few weeks Sugabrahmam was relieved from the contract of the industrialist.

### **Yogi and the Holy Hill**

In the earlier days wherever Yogi sat, he would sit facing the Holy Hill in Tiruvannamalai. It would be either in the vessel shop or beneath the Punnai tree or in the Theradi Mandapam or in the Sannathi Street House that he would sit always facing the Holy Hill. During late 1976, there was a heavy downpour of rains since the previous night. The downpour was continuous and heavy. Yogi Ramsuratkumar and his assistants could not move to the Punnai Tree near the railway station from the vessel shop. They had to settle at the Theradi Mandapam for the whole day.



**The Holy Arunachala Hill**

There were already some poor people occupying the place. The author and Murugeshji were also sitting among other devotees with Yogi there. Some friends came from Madras to walk around the hill. But due to the heavy, continuous downpour they were not able to walk around the Hill. So, they came to Yogi. They explained the situation

to Yogi. It was their prayer to walk around the Hill but due to heavy continuous rains they could not walk around the Hill. They asked Yogi for his suggestions. Yogi became very serious. Suddenly Yogi got up and stood in the center of the Mandapam and asked, rather commanded the devotees from Madras to round him. The devotees instantly obeyed Yogi. They walked around Yogi three times with all reverence. Yogi said, ***"Your prayer to walk around the hill was fulfilled as you walked around this beggar."*** The author and the other devotees were thrilled on listening to the words of Yogi.

It was the first time the author felt a strange fear that he was not sitting before an ordinary man. He felt that he was sitting before GOD HIMSELF. The Holy Hill Arunachala, the Form of Lord Siva and Yogi Ramsuratkumar were all one and the same. The devotees from Madras prostrated before Yogi and left for their place with great satisfaction.

### **God Realization and Pakoda Formula**

A highly educated lady had visited Yogi Ramsuratkumar at His Sannathi Street House. The lady had visited Yogi for a few months regularly. She thought that she had the great inclination to realize God. She wanted to have the directions from Yogi to realize God. She prayed to Yogi to initiate her into the divinity. Yogi was sitting silently. She insisted to Yogi to give her directions to realize God.

Yogi called a youth on the road who was selling titbits in his small cart covered with glass. The youth came to the gate. Yogi asked the assistant boy to open the gate and summoned the youth inside. The youth came inside and prostrated before Yogi with all reverence. Yogi enquired of the youth about his business. The youth replied that the business was not having charm, as the daily production of the Pakoda could not be sold. There was always some stock that remained unsold or got spoilt and so the vendor met with loss.

Yogi asked the youth how he prepared the Pakoda. The youth explained the formula of making the Pakoda. Yogi listened carefully with all attention. Then Yogi said, ***"Now this beggar understands how you get loss in your business."*** Then Yogi elaborately explained to the youth how to make the Pakoda. Yogi said that the Pakoda should be half fried on the first day and one should try to sell it in the same day. If it was not possible to sell the Pakoda in the same day, then in the next day the same Pakoda could be fried again and so it would not get spoiled.

Thus the youth could sell the same the next day and could avoid loss in the business. The youth listened carefully and promised that he would adopt the advice of Yogi in his business. Yogi gave an apple to the youth as Prasadam and the youth went with great joy.

After Yogi relieved the youth, Yogi presented a mysterious smile to the lady. The highly educated lady, who witnessed the discussion of how to make Pakoda for more than half an hour, got irritated initially but later realized that Yogi would volunteer to help those who needed it and deserved it even without asking for his help and grace. She felt shy. If Yogi found a person deserved to realize His Father, Yogi would go all out to help that person and would see that person become one with His Father. For the casual enquirer, Yogi would try to impress the Dharmas (Virtues) of the life prescribed in the scriptures. Yogi would quote several things from the scriptures to the devotees and suggest they go in the path of Dharma. For a non serious enquirer, knowing the right way of making Pakoda from Yogi is better than getting the initiation from Yogi.

#### **An Innocent Devotee**

The assistant of Yogi complained that an old village lady was shouting at the gate to see Yogi Ramsuratkumar in the Sannathi Street House. Yogi asked the assistant to allow the old lady to come inside.

The old village lady rushed inside and vehemently said to Yogi, "Swami you have become spoilt. In earlier days you used to come to my hut and would demand something to eat. Nowadays you stopped coming to my hut. You see only the people who come in the cars. You are not willing to see the people like us so that's why the boy stopped me at the gate. You have totally forgotten me." Yogi got up from his seat and caught hold of the hands of the old lady. Yogi made her sit with the other lady devotees and sat near her. Yogi told her in choking voice, "*No Amma. This beggar has not forgotten you. Father has given a lot of work to this beggar and so this beggar is not able to come to your house. This beggar could never forget you Amma.*"

On listening to Yogi's words, the old village lady got pacified and said, "It's alright. Now I have brought some Ragi Koozh which you liked earlier from my hands. Will you take it? Or you will take only the rich food brought by these rich people?" Yogi responded, "*Oh this beggar craves to have your Koozh. Please give the Koozh to this beggar.*" The old lady offered the Koozh to Yogi who drank the entire Koozh with great delight.

The old lady told Yogi, "Swami, the white cow in the house did not take anything for two days. Tell me what I should do to make the white cow normal." Yogi was seriously thinking for sometime and then told the old lady, "*Amma, go to the Annamalaiyar Temple. Collect some Abishekam Water of Annamalaiyar. Give the water to the white cow. She will be alright Amma.*" The old lady immediately got up and told Yogi that she was leaving for the Annamalaiyar Temple to collect the Abishekam water. She left immediately.

The next day the same old lady came to Yogi. This time the gate boy was alert and immediately took her into the abode of Yogi. She directly went to Yogi and told, "Swami, I gave the abishekam water to the white cow. Now it has become alright Swami. It eats normally. I wished to convey this to you, so thats why I came here. Now I am leaving." Yogi immediately picked up some apples and gave them to her. The old lady was so happy and left the place. The way Yogi treated the old, uneducated, village lady touched the author's heart and at the same time the old lady's pure and plain faith in Yogi would make one feel envious of her.

### **Concern for the Worker**

After Yogi came to Sudama to live in late 1993, the three small boys with Sri Perumal Sadayan remained in the Theradi Mandapam. They had to sit near the gunny bundles of Yogi. In the night they took the gunny bundles to the vessel shop and slept there. In the day they needed to again shift the bundles to the Theradi Mandapam and sit there watching the bundles.

Yogi arranged to give money daily to these boys through a devotee. One of the boys who had a severe appetite found the money not enough to meet his hunger. He was all the time complaining to the other boys. One day he wanted to take this matter to Yogi at the ashram. He went to the ashram. He was stopped by the gatekeeper. The dress of the small boy was not presentable. The watchman asked the boy what he wanted. The boy told him that he was working for Yogi at the Theradi Mandapam and he wanted to see Yogi. The watchman seeing the ugly dress of the boy did not allow the boy to go inside. The managing trustee came at that time. The boy told him that he wanted to see Yogi. The trustee scolded him and drove him away. He also beat the boy. The boy was weeping and standing near the compound wall of the ashram.

One of the oldest devotees came there to darshan Yogi. He saw the boy weeping and standing near the gate. He enquired and the boy narrated the events to the devotee. The devotee had known the boy was working for Yogi. On listening to the boy's tale, he took the boy along with him and stood in the line to darshan Yogi. When the turn of the boy came, Yogi asked whether he was the boy working for him in the Theradi Mandapam. The lady who was sitting near Yogi said yes. Yogi called the boy near Him. The boy went near Yogi and prostrated before Him. Yogi enquired whether he wanted to say anything. The boy told him about his appetite and told him that the money he got was insufficient. He did not tell him his experiences at the gate of the ashram. Yogi consoled the boy and told him that He would do the needful. Then Yogi gave a lot of fruits to the boy.

Yogi asked the boy how he came to the Ashram. The boy replied that he had walked. Yogi called the driver of the ashram car which Yogi alone then used. The driver came. Yogi asked the driver to take the boy in the car to drop him at the Theradi Mandapam. The boy again prostrated before Yogi. The driver took the boy in the car and the car went near the gate. The watchman and the trustee thought that Yogi was coming in the car. So they opened the gate, stood with all the reverence near the gate and saluted the car. When they saw the boy sitting in the car, they were baffled. The boy was all smiles.

### **The Sannathi Street House**

In the middle of 1977, Yogi Ramsuratkumar shifted his abode permanently to the Sannathi Street House. The house was purchased by Sri Rajamanicka Nadar for the exclusive use of Yogi in the year 1976, with the help of his friends in Yogi, with the permission of Yogi. The



Sannathi street house front view

devotees wanted to register the House in the name of Yogi but Yogi refused and suggested that the house should be registered in the name of Sri Rajamanicka Nadar. The house remained in the name of Sri Rajamanicka Nadar and in the year 2000, Yogi urged the then administration of the Ashram to transfer the Sannathi Street

### House and the Sudama House to Yogi Ramsuratkumar Trust.

By then Sri Rajamanicka Nadar passed away and his sons readily transferred the property to the Trust as per the wish of Yogi. The Sudama House where Yogi lived around seven years and which was the Registered Office of Ma Devaki Veda Patasala Trust also had been transferred to Yogi Ramsuratkumar Trust as per the command of Yogi.

From the middle of 1977, Yogi worked all the 24 hours in the Sannathi Street House. Initially Yogi allowed all the outstation devotees to stay in the House. But as it became crowded, Yogi asked the devotees to stay in the Sivakasi Nadar Chatram. Only a very few devotees were allowed to stay in the Sannathi Street House with Yogi.



The verandha and the main door of Sannathi Street House



Small passage after the main wooden door of Sannathi Street House

The house was an old one in the Sannathi Street, facing North, just opposite to the Theradi Mandapam. The street was earlier called Sannathi Agraharam where Brahmins alone lived. But in later years all community people came to the street to live by purchasing the properties from the Brahmins. The Sannathi Street House should be around 15' width and around 90' length.

In the entrance there was a grill gate. While entering there was a verandah and after a few steps the main, big wooden door stood majestically. Behind the main door there was a passage, which led to the hall. That was the durbar of Yogi.

Both in the left and right side of the hall, there was one room each. In the right side room Yogi stored the printed books and in the left side room, Yogi stored all his old dresses and other his personal belongings, including the photos of Yogi. In the right side of the hall there was a small door, which led to the backyard. There was a long narrow passage. In the left side of the passage there were three rooms. One was a kitchen, the other one was a store room and still another one was a rest room. Next to the rest room there was the staircase and water tank. Just opposite to the water tank, there was the bath room. A small well was next to the bath room. There was a big stone erected in front of the well to wash clothes. Yogi used to sit upon the stone and from there the beautiful view of the Arunachaleshwara Temple's main Gopuram was visible. In the end of the passage there was one more, small door. There was a toilet and an open space beyond that small door. Sri Murugeshji and his friends used to occupy the rest room, whenever they visited Yogi and spent their leisure time in the open space.

Initially Yogi had been sitting in the South East corner of the hall. Then Yogi shifted to the center of the hall inbetween the two pillars.



Yogi's bed during his last days in Sannathi Street House



The long narrow passage leads to the backyard of Sannathi Street House

There was a gunny sack spread on the floor. Upon that an ordinary mat had been spread and that was the bed for Yogi. The pillows were a bundle of gunny sacks on which Yogi majestically rested his head. Just opposite to Yogi's seat, there was a mat

meant for gents and VIPs. To the left side of the VIPs' place, a gunny sack had been spread and that was meant for the gents. To the right of the VIPs seat, there was a mat which was meant for the ladies. When there was no crowd, then the places could be used as per the wish of Yogi.

There were numerous tins at the back of Yogi's bed. On the walls numerous cloth bags were hanging. There was a ceiling fan in the hall and it would run at such a slow pace that no breeze would come out of it. There were no windows on the walls. Upon the pillars there was an elevated structure which had some windows facilitated for light and air. The Sannathi Street House would be cleaned yearly once or twice by some confidential devotees of Yogi.

### The Fan

Once when Sri Murugeshji and his friends visited Yogi in the summer, in the early 1980's, they stayed with Yogi in the Sannathi Street House. It was hot in the hall. The ceiling fan in the hall would run at a slow speed.

During the night, Yogi was sleeping on his mat covering himself with a cotton bed sheet. Sri Murugeshji was occupying the mat just in front of Yogi. The other two friends Parthasarathy and Sivasankaran were occupying the other two areas covered with the gunny sack and mat. The friends were sweating profusely and they were not able to sleep at all. They had removed their shirts and banians. With the help of these clothes they fanned themselves. Then too they were not able to sleep.

Sri Murugeshji used to sleep in an AC room in his house from an earlier age. So it was a horrible situation for him. He saw the fan running hesitantly. The switch board was near Sivasankaran's bed. He requested Sivasankaran to increase the fan's speed, to make it run a little bit faster. Sivasankar hesitated for a while. But on seeing the pitiable condition of Sri Murugeshji, he got up and changed the speed of the fan from one to two in the regulator. The fan had begun to rotate a little faster. Instantly Yogi got up and shouted, "*Sivasankara, Sivasankara, this beggar feels cold. You put off the fan.*" Saying this, Yogi covered himself with the additional woolen shawl. Sivasankar got up again and had to put off the fan. From then the fan did not run again

ever. For another one week the friends were with Yogi in the same condition, least bothered about the comforts.

After Sri Murugeshji's demise in 1984, Yogi did not allow anybody inside the house. Yogi sat in the verandah of the house and gave an audience to the devotees. Yogi also restricted the visiting hours between 10 and 12 in the morning and 4 and 6 in the evening.

### **Silent Gathering**

In the years 1965 to 1984, Yogi worked all 24 hours. From the middle of 1977, Yogi would spend time with his Indian devotees. In the night after 10 pm, the foreign devotees would gather in the Sannathi Street House. Yogi would sit in the verandah and the foreigners from various countries would flock around him. They all would sit silently around Yogi. There would be no talks. There was a deep silence. There was no different seating arrangements for ladies and gents and all sat together. The devotees would smoke and sometimes they offered beedies or cigarettes to Yogi also.

Several times Yogi allowed the author to sit with him during the foreigners' session in the night. Sometimes the foreigners would offer cigarettes to the author also. The author would hesitate to receive it but Yogi would encourage him to receive the cigarette. There was no rule and regulation. There were no words. There was only freedom in deep silence. Time, space and causation would disappear. Pain and sleep had no place in the gathering. Yogi was all the time radiating a divine light. A divine bliss Yogi emancipated silently. There was apparently no light. But in the darkness Yogi alone was visible. No one got tired. All were in divine union with Yogi. The face of Yogi was all the time glowing with divine light. No words were spent. Yogi showered His Grace with Holistic Energy to the real seekers silently. The giver and the receiver became one in the dead of the night. The body did not suffer with fatigue due to continuous sitting. In the morning around 4 o'clock, Yogi would stand up and the gatherings would disperse. Then Yogi would take the author inside the house. Both would lie down for some time and again the routine would start around 5 o'clock in the morning.

After 1982, Yogi did not encourage the foreigners to come in the night. Some foreigners in the disguise of devotees created several

problems to Yogi and his works. They misbehaved before Yogi and it was a great disturbance for Yogi to do His Father's work. So other than the real seekers, Yogi would not entertain the foreigners in his abode. Yogi suspected that some developed nations conspired to defame the saintly persons of India.

### Raw Milk

The milk man would come early morning every day to deliver cow's milk to Yogi at the Sannathi Street House. Yogi had been taking raw milk every morning, during the 1980's, for a few months. Yogi would pay the money for the milk. The milkman would receive the money with all reverence.

During the author's stay with Yogi, one day Yogi enquired of the author whether he had the habit of taking raw milk. The author told him that so far he had taken only boiled milk and not tried raw milk. Yogi told the author to try raw milk with Yogi. The author was then staying with Yogi for more than one week. Daily Yogi would procure milk for both, and the author throughout his stay with Yogi took raw milk regularly from the hands of Yogi. After a week the author went back to his place.

During that time the author used to be alone in a deserted location or in a dense forest for three days every month. As he had adjusted to raw milk, he thought he could live on raw milk. So, he went to a forest area and arranged for half a litre of raw milk daily from a nearby village. The first day he took the raw milk. In a short while he had severe dysentery and the author became very weak. In another two days he could not eat or drink anything. With great difficulty he reached his home and got himself cured.

After 15 days, the author visited Yogi again. On seeing the author, Yogi asked, "*Are you allright now? How is your health?*" The author wondered how Yogi knew the ailments he suffered. The author replied that then he was allright, but some two weeks earlier he had suffered with severe dysentery due to the raw milk. Yogi laughed and laughed and said, "*Parthasarathy, here you can take anything from the hands of this beggar. My Father will see that it will not harm you. But outside you should be careful.*"

### **Granted Death**

The author was with Yogi Ramsuratkumar. Yogi's personal attendant informed Yogi that the post man had come to deliver letters and money orders. Yogi came out of the Sannathi Street House to receive the letters and money orders. The post man delivered the letters and the money orders. Yogi gave a fruit as prasadam to the postman as usual. Yogi came inside the house and sat in his seat. Then Yogi had a glance over the letters and sorted it.

Yogi picked a post card up, gave it to the author and asked him to read it. The author read the letter. The content of the letter was as follows: "My Swami, I am now 85 years old. I have lived my life. I have finished all my work in the family. Now my body struggles due to multiple ailments. I do not want to be a burden to my children. Swami, please grant me death. This is the only boon I pray from you. Please Swami, kindly grant me death." Yogi listened to the letter very attentively. Yogi paused a few minutes. Yogi asked the author to read it again. The author again read the letter. Yogi made the author read the letter several times. There was a long pause. Suddenly Yogi said, "*This beggar listened to his prayer. This beggar grants him the death. Let the friend have a peaceful end.*" Yogi's face was glowing with divinity and radiating a graceful compassion. It was around 12 noon.

The next day, in the early morning around 7 o'clock, the attendant boy told Yogi that a telegram had come. Yogi went outside and got the telegram. Yogi came inside and gave the telegram to the author to read it. The telegram conveyed the death message of the friend who had been granted death by Yogi. The friend's son gave the telegraphic message. It read as follows: "Father expired at 12 Noon. End was peaceful Thank you Swami." The author looked with awe at Yogi who was mischievously smiling at the author.

### **Do Not Criticize**

There were several devotees sitting with Yogi Ramsuratkumar in the hall of the Sannathi Street House. Yogi talked about several saints and achariyas. The talk turned to the teachings of Acharya Rajinish. Yogi was casually explaining the teachings of Acharya Rajinish. All the time he was laughing in great bliss. The loud laughter was contagious, it made all the friends sitting there enjoy the blissful atmosphere.

The author witnessed a lot of occasions when, when Yogi laughed, everybody around him would be in joy, when Yogi kept silence, everybody around him would feel the peace, when Yogi was in anger, the whole atmosphere would be dreadful.

On that day, while Yogi was joyfully explaining the teachings of the Acharya Rajinish, an orthodox Brahmin friend, who was sitting there, took the liberty to tell Yogi that Acharya Rajinish was preaching and living erroneously and thus doing a great sin to the religion. Yogi became very serious on listening to the Brahmin's words. Immediately Yogi responded to the Brahmin, *"You are talking ill of Acharya Rajinish? How dare you talk ill of Acharya Rajinish before this beggar! You should write 108 times daily Jaya Jaya Rajinish, Jaya Jaya Rajinish. Otherwise you will go to hell. Yes this beggar says you will go to hell. Remember it."* So saying, Yogi immediately sent off the Brahmin.

After the Brahmin left, Yogi said, *"Talking ill of the Acharyas, Sadhus and Sannyasis will prevent one from reaching Father. Father comes in all these forms. Criticizing the forms of Father is a serious mistake and this beggar does not like his friends to commit this mistake."*

### A Drunkard Devotee

Yogi was talking with the friends Murugeshan, Parthasarathy and Sivasankaran in the Sannathi Street House. The talks covered several subjects from the saints to science and God to world. As usual Yogi did not allow any other devotees to come inside the house. Whenever these friends visited, Yogi would sit with them for days together either in the Sannathi Street House or in the Sivakasi Nadar Chatram. If any devotee knocked on the door to have the darshan, Yogi himself would go to the gate and tell the devotees that Yogi was busy with some other friends and the devotees could go to the temple and then to their places.

While Yogi was talking with the friends, there was a loud knocking at the grill gate of the house. The author got up to see but Yogi stopped him. Yogi himself got up and went to the gate to see who knocked the door. There was a devotee, fully drunk and not able to stand properly. Yogi did not open the gate and requested the man to go as Yogi was busy with some other friends. The man left the place. Yogi came inside and sat in his place.

Within a few minutes again there was a violent knocking at the gate. Yogi went to the gate and the same man was standing and saluting.

Yogi did not open the gate. The man was about to tell something, Yogi intervened and said he was busy and the friend could come some other time. The intoxicated friend went away. Yogi came inside and sat on his mat. Within a few minutes again the same man knocked on the grill gate. Yogi did not move. Yogi was calm. The man at the gate shouted, "Yogi Ramsuratkumara, come out, I am in great distress. You should save me. Please come and save me Swami. You are my God, my savior." The drunkard devotee went on shouting. Yogi did not move. The man again violently knocked on the door and shouted. Yogi got up with great anger and ran towards the main door. Yogi opened the main door, reached the grill gate and opened it with great force. On seeing the force of Yogi, the drunkard devotee got frightened. He jumped back to the road from the gate.

The friends were able see the whole scene through the open door. The friends were thinking that Yogi was going to beat the man to drive him away. The drunkard devotee was trembling on seeing Yogi's serious look. Suddenly Yogi touched the drunkard's feet and pleaded him with all humility, "*Go Raja, Go away Raja, this beggar is busy. You can go now.*" The drunkard devotee on listening to Yogi ran away from the place and did not again disturb Yogi.

### **The Temple and a Divine Widow**

In the late 1970's and early 1980's Yogi was all the time working on the devotees, awakening their God Conscious. The devotees poured in all 24 hours. There was no restriction. Whenever someone came to see Yogi and knocked the door of the Sannathi Street House, the attendant of Yogi would come and enquire the details of the devotee, the name of the devotee, from where the devotee had come and how many persons they were. He would inform the details to Yogi and if Yogi asked him to allow them inside, the attendant would allow them inside the house. If the attendant had slept, Yogi himself would come out to see who had come and what they wanted.

The author and his friends like Murugeshji, Sivasankaran and still many others used to stay with Yogi in the Sannathi Street House or Yogi would ask those friends to stay in the Sivakasi Nadar Chatram and Yogi would come over there to stay with the friends. Yogi would spend days together in his friends' company all the 24 hours.

During the normal days, the session would start in the early morning around 5 o'clock. Throughout the night Yogi would have

talked with some friends and would relieve them in the morning. During the night Yogi and the devotees would hardly have two hours of sleep. After relieving the devotees, Yogi would finish his morning ablutions and would be ready to receive the devotees.

In the morning around 5 o'clock, a local Brahmin used to come and knock on the door. Yogi would open the gate to receive him. The Brahmin would prostrate before Yogi in the conventional Brahmin style and then would go to the Big Temple. Then a variety of devotees would throng with different demands, grievances and aptitudes for God Realization. Yogi would attend to everybody and bless them.

During the spring and winter time there would be a heavy inflow of foreigners and so Yogi would ask the foreigners to come in the night. Sometimes it so happened that Yogi had to sit for months together all the 24 hours, talking, eating whatever the devotees offered and smoking a lot of cigarettes, sometimes more than ten packets per day. Suddenly one morning Yogi would go to the temple informing Perumal alone. There in the temple Yogi would choose a remote place where none could come and disturb. Inside the Temple, Yogi would spend the whole day taking rest without any disturbances. "*The Temples like Arunachaleshwara are the real homes for the people like this beggar*", Yogi said several times. The priests of the temple had great reverence in Yogi. The officials of the temple also had great reverence in Yogi. For all the festivals, the officials would invite Yogi to grace and bless the occasion.

In the Raja Gopuram, which stands on the Eastern side of the temple, in the evening on the top of the Gopuram, people would arrange to light lamps through the administration of the temple. These lamps are called Motcha Deepam. This Deepam had been lit in remembrance of loved, departed ones, during their death anniversary. One day Yogi was talking to the author, sitting on a stone near to the well in the backyard of the Sannathi Street House, in the evening, looking at the Raja Gopuram. From there the view of the Raja Gopuram was beautiful. A lot of Motcha Deepams were lit on top of the Gopuram. In the night it was shedding light and it was a beautiful sight. On seeing that Yogi Ramsuratkumar exclaimed, "*Parthasarathy, we are really blessed to live under the shadow of this great temple of my Father.*"

When Yogi first visited the temple in the year 1947, he was thrilled to see the holy vibrations in the temple. As he was from Bihar, the

huge Gopurams and the structural beauty were a wonderful sight for him. When he heard that Ramana Maharishi spent years in the temple and got the highest wisdom and wholeness, his reverence towards the temple reached to the peak and he took the temple to be his real home. The temple and the holy hill were the dearest to him. He believed the temple and the holy hill are nothing but the total personification of God. So, whenever he sat in Tiruvannamalai, he would sit facing the temple and the hill. Yogi knew every inch of the temple as well as every part of the hill.

After Yogi came to live at Tiruvannamalai in 1965, he visited the temple daily and roamed inside the temple. The priests initially ignored him, sometimes insulted him. But the head priest Ramalinga Sivachariar was able to perceive the divinity of Yogi. He visited Yogi frequently and saluted him inside the temple. On seeing this, all other priests had also showered their reverence and respect on Yogi and saluted him. The officials also showered respect and reverence on Yogi. From the early 1970's Yogi participated in all the festivals of the temple. During the car festival, Yogi would walk before the chariot with divine ecstasy. During the deity's procession around the four major streets of Tiruvannamalai, Yogi would walk before the deity with the blissful ecstasy. The administration of the temple would inform Yogi about any important events in the temple and would get the blessings of Yogi and would invite Yogi to participate in all the events.

Whenever Yogi wanted to take rest, he would visit the temple and would take rest in a corner of the temple without the notice of anybody. Occasionally Yogi would see the rituals of the temple when he visited along with his friends. In the late 1970's, Yogi would sit and talk with the devotees for months together, all the 24 hours, without a



Annamalaiyar Temple

break, all the time smoking at the Sannathi Street House. One day he would decide to disappear inside the temple without anybody's notice and would have a total rest for the whole day. He said once, "***Some times my Father would ask this beggar to go to the temple to take rest after months of sitting and smoking with friends.***" He strictly instructed his devotees not to disturb him while he was inside the temple. Occasionally he would take some devotees to the temple's shrines and would ask the devotees to sing devotional songs before the deities.

The favorite places for Yogi inside the temple were, the 1000 Pillared Mandapam, beneath the Mahila Tree, near the Sampantha Vinayagar Sannathi, in the entrance of the Kampathu Ilayanar Sannathi, the entrance of the temple just below the Raja Gopuram along with the beggars, the Siva Ganga Thirtham's staircase, the Brahma Thirtham's staircase and still several other places in the garden of the temple.

In the early 1980's, one day when the author visited Yogi early morning, Yogi said, "***Put your luggage in the Thooran Room and come***". Yogi gave the key of the room. The author opened Thooran room's door and put his luggage there. He locked the room and gave back the key to Yogi who asked him to place the key on the top of the switch board. Yogi said, "***For the past several months this beggar was all the time sitting, talking and smoking. Today, Father says, this beggar should take rest. Let us go to the temple.***" Yogi took the author by hand, after he locked the house carefully, to the Arunachaleshwara Temple.

Yogi took the author directly to the 1000 Pillar Mandapam inside the temple. There in a remote place, Yogi sat in a corner. Yogi asked the author to sit besides him. The author sat. Yogi enquired from the author where he came from and several other things. The author replied. Then Yogi put his head upon the lap of the author and lay down. Within a few minutes, a mild, musical snoring came from Yogi. He was in deep sleep.

The author witnessed several times, whenever Yogi lied down, he would have a sound sleep within a few moments. Initially Yogi's head was so heavy. The author's leg had a severe pain but the author could not move his leg because of the fear, that Yogi wake up. But within a few minutes the pain disappeared and the author could not feel his body. He was able to see none other than Yogi. The author vanished, the pain had gone, the temple, the people, the whole world had gone, Yogi alone was there, sleeping so gently.

Hours passed. After more than seven hours, Yogi got up and touched the author. Yogi said, “*Thank you Parthasarathy. This beggar slept nicely after a long time. Thank you Parthasarathy.*” Then Yogi took the author outside the mandapam. Yogi asked for the time. The author said it was 1.30 p.m. Yogi asked the author to bring Puliotharai parcels from the temple shop. The author brought two parcels. Both Yogi and the author ate Puliotharai sitting beneath the Mahilamaram. (Temple Tree) After finishing lunch, both were sitting under the tree.

Then came a lady. She was in her early fifties. She was thin. Her face was glowing with divine beauty. She prostrated before Yogi. After prostrating, she stood before Yogi who raised both his hands to bless her. Yogi was looking at her intensely. The lady stood before Yogi saluting him. After sometime, Yogi asked her when she had come to the temple. She said that as usual she came early morning. Yogi asked whether she had eaten anything. The lady smiled and told that she did not take anything. Yogi asked when she would take her meals. The lady replied that she would go home only in the evening around 7 O’clock. Then she would cook something and eat. Then she stood for sometime. Yogi gestured her to go. She again prostrated before Yogi and went away.

Yogi told the author, “*The lady got married 40 years ago. On the same day she got married, her husband died. The next day her husband’s body was cremated. From the next day onwards, she started coming to the temple in the early morning and would go home only in the evening. She would eat only in the night. In the day she would roam inside the temple, chanting Arunachala, Arunachala. She would not talk to anybody. Her parents passed away a few years ago. Now she lives alone. My Father takes full control of her life. She lives in my Father.*”

### **Yogi’s Anger**

It was in the Sannathi Street House. The postman delivered a bunch of letters to Yogi Ramsuratkumar. Yogi received all the letters and had a glance without opening the same, sitting in his seat. Suddenly he became very serious on seeing one particular letter. He put all other letters on his seat and carried the letter to the backyard of the house. Yogi sat near the water pot where there was enough sunlight to read the letter. Yogi went through the letter. After Yogi read the letter, he read the letter again and again. After some time Yogi again read the letter. Yogi sat in the place for a long time either reading the letter

or seeing the letter. After an hour Yogi came inside and lay down on his mat. Yogi did not talk to anybody. All the time Yogi was writing something with his fingers on the floor.

The author was with Yogi for a week in the Sannathi Street House. The deep silence of Yogi created a sense of fear among the devotees sitting there. One by one the devotees were dispersing. When they prostrated before Yogi before leaving, he did not bother. The author alone was with Yogi and the attendant boy was sitting near the big door. For another two days Yogi did not talk to anybody. All the time Yogi was carrying the letter in his hands. Even while Yogi was lying down on his mat, he would hold the letter and put it on his chest.

On the third day, a telegram came. Yogi went outside and received the telegram. Yogi again went to the backyard and read the telegram. His eyes filled with tears. Yogi's face became red and furious. He was sitting in the same place for a long time. Then he came inside and sat on his mat. Yogi was looking at a particular place intensely and expressed several emotions as if he was hearing somebody. Another week passed. All the time Yogi was carrying both the letter and the telegram. Yogi would use limited words to receive the devotees and to send them away as well. Most of the time Yogi was silent and expecting somebody.

On a particular day, Yogi was serious and silent. There was a knocking at the grill gate. The attendant boy got up but Yogi stopped him and he himself went to the gate to bring the devotees in. Yogi brought in some people consisting of an aged couple and their son. Yogi asked them to sit in a row and walked here and there. The aged man was about to tell something. Yogi intervened and shouted, "*This beggar knows what happened. She had written everything to this beggar. You people killed her. This beggar knows it. You people tortured and killed her. You people think, with the help of the rich people you could escape from the law of the courts. But this beggar says you cannot escape from the court of MY FATHER. You will be punished in the court of my Father. Yes you will be punished.*" Yogi's face became reddish and he was in a great fury. The people tried to tell something. But Yogi showed them the gate and the people ran away. The letter was from the girl who had been tortured by her in laws and husband. The girl died with burn injuries and the telegram was carrying the death message of the girl.

### **Yogi's concern**

A middle aged lady came to Yogi under the Punnai Tree. She prostrated before Yogi who was very seriously bothered about the absence of "Saibaba", Yogi's pet dog for three days. The lady sat before Yogi and said, "Swami my husband is all the time beating me." Yogi replied, "Sari" (Yes). "He is a drunkard, Swami", the lady told. Yogi responded, "Sari" (Yes). The lady was going on making complaints against her immediate relatives. For every sentence Yogi would reply only "Sari" (Yes). Finally the lady prayed to Yogi to protect her from the harassment and ill fortune. Yogi said, *"This beggar is worrying about Saibaba and you are talking about your problems. When the beggar is not able to prevent the ill fortune of Saibaba, how will this beggar solve your problems? You go to the temple and pray before Annamalaiyar. You can go now."*

The Tiruvannamalai municipality had decided to kill all the stray dogs in the town as they had become a great nuisance for the people. The municipality people tried to catch Saibaba also but somehow Saibaba escaped from them. He went far away from Tiruvannamalai and it did not turn up since for three days. Yogi was worried about Saibaba.

On the very next day, when Yogi was sitting under the Punnai Tree, Saibaba came running towards Yogi. He straightaway went and stood before Yogi. He produced a different sort of sound which seemed as if he was weeping. Yogi put both his hands upon Saibaba's shoulders with love and concern. Saibaba again made a loud sound. Yogi patted him and listened to him. It seemed Saibaba went on making complaints and Yogi responded. Yogi said, *"Oh, those people tried to kill you! You do not worry Saibaba. My Father will protect you Saibaba. There is no fear hereafter Saibaba."*

Saibaba was full of dirt and smelled. Yogi asked Perumal to take Saibaba to the well and give him a good bath. Yogi asked Saibaba to accompany Perumal. Saibaba obediently went with Perumal who gave him a good bath applying soap on Saibaba. After the bath Saibaba came to Yogi. He stood before Yogi. Yogi enquired Saibaba, *"Are you hungry Saibaba?"* Saibaba said yes. Yogi immediately asked Perumal to bring a banana leaf. Perumal cut one leaf from a nearby banana tree and brought it before Yogi. Some devotees offered idlis to Yogi and other friends. Yogi asked Perumal to put four idlis in the leaf and crush

it into pieces. Yogi asked Perumal to mix sambar with the pieces of the idlis. Yogi asked Saibaba to eat. Saibaba ate with great delight.

Yogi asked Perumal to arrange for the municipal license for Saibaba so that it could not be caught and killed. Perumal, on the same day brought the license for Saibaba and tied the same around the neck of Saibaba. Thereafter there was no disturbance from municipal people for Saibaba.

### **Yogi's Fury**

A managing director of a paper mill came to the Sannathi Street House along with his wife and his young unmarried daughter. The whole family was in great anxiety. Yogi enquired of the managing director whether he wanted to tell something. The managing director gave a letter to Yogi. It was a threatening letter addressed to the managing director. Yogi asked the managing director to read the letter.

In the paper mill there was unrest among the workers who demanded several things from the management. The mill was running at loss and so the management was not able to fulfill the demands of the workers. The managing director had explained to the workers' union leader about the financial situation of the mill. But some militant workers formed a group and wrote a letter to the managing director without the sender's name and address. In that letter they threatened the managing director, if he would not fulfill the demands of the workers they would kidnap his unmarried younger daughter who was studying in the college. On seeing the letter the parents were afraid to send their daughter to the college. The daughter was also in great fear. So they rushed to Yogi.

After the managing director read the letter, Yogi became very serious and Yogi focused all his attention on the young girl. The girl was shivering and weeping. On seeing the crying of the girl, Yogi got up from his seat and walked here and there for some time. Suddenly Yogi said, "*You need not worry. My Father is there to protect you. If anybody attempts to do any harm to you, this beggar will burn this whole earth. This beggar is always with you. You just remember this beggar's name.*" On hearing the assurance from Yogi, the parents and the daughter felt safe and secure. She completed her degree in the same college, in the same city. None could do any harm to her.

### Yes to Both

There were two brothers. Both were in their early seventies and had immense reverence for Yogi. Their ancestors had built a Murugan Temple in their native place. It was a small but beautiful temple. In the sanctum sanctorum the statue of Lord Murugan was so beautiful and the whole temple had divine vibrations. In the temple there was a granite pillar which blocked the devotees direct vision and access to the sanctum sanctorum. So, one of the brothers wanted to remove the pillar. The other brother objected to removing the pillar. The ancestors had built the pillar for a particular purpose and so they should not remove the pillar.

The brothers decided to get Yogi's suggestion. So, the elder brother asked the younger brother to go to Tiruvannamalai to see Yogi and get his suggestion. The younger brother who wanted to remove the pillar came to Tiruvannamalai. Yogi had great love and regards for the brothers. Yogi enquired of the younger brother whether he wanted to tell something. The younger brother narrated the discussion among the brothers. Yogi asked the younger brother about his personal opinion to which the younger brother replied that he would like the pillar to be removed. Yogi said that they could then remove the pillar.

The younger brother went back to his place and met his elder brother. He conveyed that Yogi suggested removing the pillar. The elder brother was not able to accept Yogi's verdict. He strongly felt that the pillar should not be removed. But at the same time he did not want to make this a dispute among the brothers.

In the next week the elder brother went to Tiruvannamalai to meet Yogi. There he met Yogi and told that his brother had conveyed Yogi's suggestion to remove the pillar. Yogi was all the time observing the elder brother and his emotions. Yogi asked him whether he wanted to tell him something regarding the pillar. The elder brother said that their ancestors had built the temple with all devotion and care. They could not have committed the mistake, he said. There should be a definite purpose behind erecting the pillar there, he said. Yogi listened to the elder brother. Yogi paused for sometime and then Yogi told that they should not remove the pillar. The elder brother felt happy and went back to his place.

He called the younger brother and narrated the events that happened at Tiruvannamalai. The younger brother was shocked to

hear the elder brother. How could Yogi convey two different suggestions about one particular matter to two different persons? The younger brother told that Yogi conveyed this differently to him personally. The elder brother told that Yogi had given him a suggestion quite contrary. Both the brothers got confused. They wanted to sort it out before Yogi himself. So after few days they again went to Yogi but together this time.

As soon as they reached Tiruvannamalai they immediately set out to see Yogi who was in the Sannathi Street House. Yogi took both the brothers inside the house and Yogi was in great joy on seeing the brothers together. What should they should do, the younger brother asked. Yogi was looking at both the brothers intensely for sometime. Then Yogi requested both the brothers to discuss among themselves about the issue and come to a conclusion. The brothers discussed among themselves and both got convinced that they should not demolish anything in the temple which was built by their ancestors. They arrived to this conclusion and informed the same to Yogi who expressed his immense joy. Yogi also blessed both the brothers and relieved them.

Later Yogi narrated this event, “*This beggar said yes to the younger brother. When the elder brother came, this beggar said yes to him also. Suddenly both the brothers came together. Somehow my Father saved this beggar. The brothers were so pious and generous, they were able to decide among themselves.*”

Yogi would never say no to the pious, old and good people. Whatever be the demands from the old, pious and good people, Yogi would listen to them with concern and compassion and would always say yes to them.

### **Importance and Respect**

Yogi was sitting on the verandah of the Sannathi Street House. There were some devotees sitting with Yogi. Yogi’s assistant was standing at the grill gate of the house. There were a lot of devotees standing in the line outside the house to have the darshan of Yogi. Yogi’s assistant Sashi was sending the devotees one by one to Yogi who blessed them by giving a piece of sugar candy.

Suddenly a police constable came and told Sashi something. Sashi came to Yogi and told that a higher police official wanted to have the darshan of Yogi. The police official sent the constable to fix an appointment with Yogi. Yogi told Sashi to tell the constable that Yogi had requested the police official to come. Sashi informed the constable. Within a few minutes the higher police official came. Sashi informed Yogi about the arrival of the higher police official. Yogi asked Sashi to stop sending the devotees for sometime.

Yogi slowly got up from his seat and went near the gate. The police official was waiting at the gate. Yogi caught hold of the police official's hand and brought him inside. A constable was carrying a big basket full of fruits. Yogi enquired of the police official about the basket. The police official said that it was the offering from him to Yogi. The constable unloaded the basket before Yogi who touched the same and said to the police official that Yogi gave the same as prasadam to the police official and his family. Yogi requested the police official to keep the basket in the car in which the police official came. The police official asked the constable to put the basket in the car.

Yogi sat in his seat and asked the police official to sit beside him. Yogi again caught hold of the hand of the police official with love. Yogi patted the police official. Yogi enquired about his family and also enquired whether Yogi could do something for him. The police official replied that he came to receive the blessings of Yogi. On hearing the police official Yogi laughed and laughed with all joy. Then after sometime Yogi relieved the police official and went with him to the car to see him off. After the police official left Yogi again came inside and sat in his seat. Yogi gestured to Sashi to send the devotees again one by one.

"Swami, there are a lot of devotees waiting in the hot sun to darshan you. But you made them wait and spent time with the higher police official. We are not able to understand your actions Swami," a devotee who was sitting there commented. Yogi paused for sometime and then responded, "*There are people who come to this beggar, for Bakthi, wisdom. Still there are people who want this beggar to alleviate their sufferings. There are some other people who want this beggar to give importance to them before the crowd. The people who come for Bakthi, wisdom and getting free from the sufferings can wait for this beggar. But the people who demand respect and importance from this beggar cannot wait.*

*If this beggar asks them to wait they will not turn up. It is also easy for this beggar to offer respect and importance to these people. After all, this beggar is doing his Father's work. That's all."*

### The Ecstasy

*"My Father alone exists. Nobody else. Nothing else. In the past, present and future, my Father alone exists."* Yogi was repeating the same words throughout the day and was not in a mood to talk about anything else. Even though Yogi said the same words, it did not seem to be a mere repetition. Every time the words had been loaded with different emotions and power. There were several devotees sitting before Yogi in the Sannathi Street House. Yogi did not seem to be bothered about the congregation of the devotees. Yogi was in his own unique state totally one with His Father. His face and whole being was radiating ecstasy and divinity. All the devotees were in deep silence and almost all were being affected by the divine ecstasy of Yogi.

There was a learned lady devotee among the devotees sitting before Yogi. The lady suddenly intervened while Yogi was saying, "*My Father alone exists. Nobody else. Nothing else. In the past, present and future, my Father alone exists.*" She asked, "Yes Swami, it is true. But how to get rid of the ego, Swami?" Yogi slightly raised his voice and said, "*My Father alone exists. Nobody else. Nothing else. In the past, present and future, my Father alone exists.*" The learned lady again asked in a raised tone, "Yes Swami. But how to eradicate the ego?" Yogi again repeated the same words but still in a louder voice. The lady also raised her tone matching Yogi's voice, asking the same question. Yogi got up from his seat and shouted at the possible high pitch, "*My Father alone exists. Nobody else. Nothing else. Now this beggar leaves you.*" Yogi picked up a fruit and gave it to the learned lady and showed the gate. The lady went away silently.

*"Parthasarathy, do you know this Name Yogi Ramsuratkumar is not this beggar's name? It is my Father's Name. This beggar has died at the holy lotus feet of my Father Swami Ramdas in 1952. After that my Father alone exists. Not this beggar, Parthasarathy. Remember this name Yogi Ramsuratkumar. You need not worry about your spiritual growth. My Father will take care of you. My Father will absorb you."* The author was alone with Yogi in the Sannathi Street House. After Yogi said these words, he chanted "Yogi Ramsuratkumar" repeatedly in his melodious voice. In a short while, Yogi, while chanting the name Yogi Ramsuratkumar began to

dance in divine ecstasy. The chanting and dancing continued for more than an hour. The divine ecstasy, joy and total selflessness of Yogi were contagious and it affected the author too. The situation took the author to a different sphere of existence where none other than Yogi prevailed.

Another time Yogi was telling the whole day, "*Remembering my Father is Life. Forgetting my Father is Death.*" Yogi was chanting those words as if those words were mantras. Whoever came, Yogi would say only those words. If any devotees expressed their anguish and problems, Yogi would intervene and say, "*Remembering my Father is Life and forgetting my Father is Death. If you want to live, remember my Father.*" Then again Yogi would go on repeating the same words. Yogi was all the time in deep Samadhi State and those words came from the oneness state with the Supreme Father. Whoever listened to those words were in extreme ecstasy. Yogi himself was glittering like the rising sun throughout the day.

### **Death a Great Transformer**

There was an industrialist living with his family happily like any other normal human being. He had a wife, three daughters and a son. The whole family went for a picnic along with the families of the industrialist's brother in law and co-brother to a river bed.

The brother in law, his wife and his two daughters, the co-brother, his wife and his only daughter, along with the industrialist family enjoyed the get together on the river bed. That part of the river was full of loose sand. There had been a sign board which cautioned the visiting tourists of loose sand and stated not to venture into the river to take a bath. The party did not notice the sign board. The whole group of the families enjoyed themselves and the children played in the river water, splashing water on each other.

The youngest daughter of the industrialist ran into the middle of the river as there was not much water running in the river. Suddenly the child cried and shouted that she could not move and she was going inside the loose sand. On seeing the plight of the girl, the brother in law's daughters and the co-brother's daughter went to the rescue of the girl. They also got caught into the loose sand and all the four girls shouted for help. On seeing the dangerous plight of the children, the industrialist went to help and he also was caught into the sand. The

brother in law saw the horrible situation and went to the rescue of all and he also was trapped in the loose sand. Now the three ladies, the two daughters, the only son of the industrialist and the co-brother were shouting for help to save their dear ones. The ladies removed the saris they wore and threw it to the sinking people but the saris' length was not sufficient enough to reach the sinking people. Before the very eyes of the wives and the remaining children, the two elders and four children drowned in the loose sand. The industrialist, his youngest daughter, his brother in law, his two daughters and his co-brother's daughter all drowned. The industrialist wife on seeing her dear ones drown before her eyes also wanted to jump into the loose sand but somehow the other children and elders caught hold of her and prevented her drowning in the loose sand. The drowned bodies were recovered after a very long time. The bodies were brought back to the home town and cremated.

The wives of the industrialist and his brother in law were going mad. The brother in law's wife stopped eating and whenever she was forced to eat something, she would vomit. The industrialist's wife was all the time crying and crying and none could console her.

Some months passed. The industrialist's wife happened to see a magazine which had an article about Yogi Ramsuratkumar living in Tiruvannamalai. On seeing the photo and article about Yogi, the industrialist's wife got an impulse to write a letter to Yogi. She wrote a letter to Yogi conveying her plight and expressed her desire to meet Yogi. She also expressed that she had nobody to take her to Yogi. She posted the letter.

Within four days a relative suggested that at that situation it would be good to meet Mahatmas and such a meeting would solace the aching hearts. The relative also suggested going to Yogi at Tiruvannamalai and in another four days they were at Tiruvannamalai. It seemed to be a miracle for the industrialist's wife that within four days of writing a letter to Yogi it had been responded to in a mysterious way and she was before Yogi. Her prayer was listened to and Yogi granted her desire to come to Tiruvannamalai to see Him.

On the day the aggrieved family arrived at Tiruvannamalai, Yogi was with Dr. Radhakrishnan, Devaki and their other group of people in the Sivakasi Nadar Chatram. The family was also staying in the Sivakasi Nadar Chatram. The whole day Yogi was with Dr. Radhakrishnan's

group. In the meantime the then ashram trustee Sri S.P. Janarthanan heard the sad story of the family. In the evening while Yogi was ready to go back to the Sannathi Street House, Janarthanan informed Yogi about the family. Yogi listened and asked Janarthanan to tell the family to come to Sannathi Street House. Janarthanan informed the family that Yogi was waiting for them in the Sannathi Street House.

The family went to the Sannathi Street House. There was a huge crowd in front of the Sannathi Street House. The family which was standing outside did not know how to get entry into the house. There were several VIPs also sitting in the verandah of the house. Suddenly Jayaraman, who was attending Yogi, came outside and called the wife of the industrialist by name. He said to her that Yogi asked her and her family to come into the house. The aggrieved family went inside and saluted Yogi. Yogi arranged accommodation for them to sit before him in the verandah.

The relative introduced the family members who lost their beloved ones. The ladies were weeping silently. Tears were flowing uncontrollably. Yogi was silently smoking continuously. The heavy load of the sorrows filled the atmosphere. Yogi was keeping silent, looking at the family with great compassion and going on smoking continuously.

After a long time, Yogi asked the wife of the industrialist how that happened. The wife tried to narrate but her great sorrow choked her voice. She cried in a loud voice. The other relative intervened and was about to narrate the events that happened. Yogi stopped him and asked the lady to tell him about the events that happened. The lady was not able to talk and she burst out crying. Yogi waited till she could control herself. After a few minutes she slowly narrated the events with tears flowing from her eyes. She could utter a few words and again her voice would be choked with the grief. She could start again only after a few minutes. She would complete narrating the events in another few hours. All the time Yogi was smoking and listening. There was a deep silence. The sobbing of the lady was loudly audible.

In another half an hour the sobbing stopped. The face of the lady got cleared from the grief and a sense of expectation was visible from her eyes. Yogi got up, opened the big door and went inside the house. The wife of the industrialist could see a powerful flash of light filling the inside of the house. She could see the mass of light emanating

from the house. Yogi came back with cigarettes and sat again in his place. The wife of the industrialist told Yogi that the people were saying that her husband, her brother and the children were roaming as ghosts as they had unnatural death. She asked Yogi whether it was true. Yogi told her that all her dear ones had reached Father and they were not roaming as ghosts. The industrialist's wife pleaded with Yogi that she wanted to see her husband. Yogi told her that she could meet him in the next birth. Yogi was smoking continuously and pouring all attention on the family. The lady innocently asked Yogi why Yogi smoked. Yogi laughed and said that he smoked for the sake of her husband. After sometime Yogi relieved the family and asked them to come in the morning.

The next morning the family visited Yogi in the Sannathi Street House. Yogi received them and made them sit before him in the verandah. Yogi poured all his attention on the family, particularly upon the industrialist's wife. A lot of devotees came one by one to Yogi and Yogi gave them sugar candy pieces as prasadam. Suddenly Yogi presented a one rupee coin to the industrialist's wife. In a short while Yogi gave her flowers to put on the hair. It was a tradition that the widows should not put flowers on the hair. The lady did not hesitate and she put the flowers on her hair.

Her heart which was feeling helpless before her visit to Yogi could feel secure on seeing Yogi. She felt she was safe while she got hold of Yogi. Yes, Yogi took her into his realm. The other people around Yogi chanted Yogi's name. The family also chanted Yogi's name for the whole morning session. In the noon Yogi relieved them to go back to their places. The heavy sorrows they carried became less but only the industrialist's wife could carry joy and peace of Yogi.

In another six months the industrialist's wife had to face another huge shock of death. Yes, her only son met with a car accident and died. She had pinned all her hope upon her son and the son had gone once and for all. She again went to Yogi and pleaded Yogi to release her from the bondage. She took her daughters also with her to Yogi. After the death of her son, she totally neglected everything including her daughters. She was at the edge of going mad. Both the mother and daughters cried before Yogi and Yogi silently listened to them, smoking continuously.

The deep peace and silence affected the inner conscience of the mother and daughters. The mother pleaded to Yogi to make her the universal mother, seeing no difference at all. Yogi listened to her prayer. Yogi did not use any words to console the grieved family. But Yogi graced them in silence with the fortitude to withstand the great shock of death. Yogi gave them his Name which till now gives them great hope, security and joy in life. Now if one could meet the family, they could definitely feel their joy and innocence, which are the result of their association with Yogi. The family that once believed in the worldly pleasures, now could realize the real joy of God or Guru through their Father Yogi Ramsuratkumar. The mother till now calls Yogi Ramsuratkumar her Father and she feels as if she is in the lap of her Father. She had been transformed and now she is a guiding light for many a grieved family. Yes Yogi with the help of the deaths transformed a normal lady into a real mother.

### **Go to Russia**

It was the time Sri Gorbachev made several reforms to bring democracy to the then USSR. Yogi Ramsuratkumar was closely watching the developments of the reforms in USSR initiated by Sri Gorbachev.

One day while the author was with Yogi in the Sannathi Street House, Yogi informed the author that the then USSR Government allowed Bhagavad Gita to be printed in Russian Language to be available in USSR. Yogi expressed his joy over the journey of the Bhagavad Gita to Russia. Yogi also told the author the great Mahatma J. Krishnamurti's books were also nowadays available in Russia. Yogi said, ***"J. Krishnamurti is meant for the non believers particularly the communist people."***

Yogi was again and again going through the article in the newspaper about the reforms that happened in the political arena of Russia. Then Yogi paused and contemplated deeply for some time. Suddenly Yogi asked the author, ***"Parthasarathy, is it possible for you to go to Russia?"*** The author was shocked on hearing the sudden suggestion of Yogi. He had no passport and he never had the intention to go abroad. So, the author was silent. Yogi after a few minutes told, ***"If you go to Russia, you should meet Gorbachev and convey this beggar's salutation to him. He has done a great service to humanity. You should tell him my Father is always with him. Will you do it Parthasarathy?"*** The author said, "Yes Swami." But till now it could not be materialized.

## Faith

There was an ardent devotee of Yogi Ramsuratkumar. She had immense devotion for Yogi. She belonged to a very orthodox Brahmin community that had several rules and regulations particularly for the ladies. If a lady lost her husband, she should shave her head and adopt severe disciplines in the day to day life. Whenever the lady visited Yogi at the Sannathi Street House, Yogi would bless her, "*Amma you are Sowbagyavati, Theergasumangali. My Father is always with you.*" The lady would feel ecstasy on listening to Yogi. Her husband was a retired man who also had great devotion for Yogi.

In a few years the husband passed away. The lady felt the loss of her husband and it told upon her health. To cheer her up and face the reality of the life, her daughter brought her to Yogi at Tiruvannamalai. When the lady prostrated before Yogi, telling him the sudden demise of her husband, Yogi became very serious and blessed her as usual, "*You are Sowbagyavati amma. You are Theergasumangali amma. My Father is always with you.*" The lady was shedding tears on listening to Yogi's words. Her daughter had brought flowers for Yogi and Yogi gave the flowers to the lady. Without any hesitation the lady put the flowers on her hair.

She told her daughter, "I am not a widow. My God, Yogi Ramsuratkumar told. Have you listened what he said? I am not a widow." The lady was in ecstasy. When the author met her in her house at Bangalore, the lady narrated the whole episode. She was then having flowers upon her hair and a kumkum on her forehead. She was telling, "My Swami, God told that I am a Sumangali. So, I am a Sumangali. The rules for the widows are not applicable to me. The relatives are opposed to have flowers in the hair and kumkum on the forehead. I clearly told them. Do not try to change me. I will not listen to you. If you do not like my way of life, then you need not come here." The author was astonished on seeing the simple faith of the great devotee.

## Empty Mouth and Clear Words

After the author's first visit to Yogi in 1976, the author regularly visited Yogi. His attraction for Yogi made him visit frequently, sometimes twice a week. Every time the author would bring some eatables, mostly sweets and flowers as offering to Yogi. One day in the year 1977, Yogi

complained to the author that the author was always bringing sweets. Those times Yogi used to talk to the author freely and the author witnessed Yogi's talks were so clearly audible. The clear pronunciation of the words of Yogi, made the author think that Yogi had a good number of teeth.

So the next time when the author visited Yogi, he purchased fried cashewnuts for Yogi. The author prostrated before Yogi and offered the fried cashewnuts to Yogi. Opening the parcel, Yogi hesitated for sometime. Yogi was carrying the parcel in his hands quite a long time. Then Yogi placed the parcel on the floor. The author was sitting before Yogi. Then Yogi yawned and the author could see there was not a single tooth in his mouth. The author was shocked and did not know what to do. He felt very sorry and awkward.

Yogi saw the uneasiness of the author and smiled. Yogi called Perumal and told him, "*Perumal, our Parthasarathy brought ghee fried cashew nuts for this beggar. Perumal will you make them into a powder?*" Perumal obediently told, "Yes Swami." He got the cashew nuts from Yogi and put it in a thick paper. Then he folded the paper and with a hard stone he smashed the cashew nuts into powder within a few minutes. After testing, he gave the cashew nut powder to Yogi who relished a few teaspoons of powder and then distributed it among the devotees. After the distribution Yogi asked the author with a mischievous smile, "Are you satisfied now?"

### Ramayana

Yogi had great love for Ramayana from his childhood. Yogi's parents told him the story of Rama which fascinated Yogi and instigated him to have a different sort of life. In the later stages Yogi went through Tulsi Ramayana and Valmiki Ramayana. The whole Tulsi Ramayana verses Yogi remembered by heart throughout his life. Yogi had a great knowledge about Ramayana in different languages. Yogi recommended Ramayana to his friends and devotees to wade through a life full of complicated problems. Yogi had a great liking for the Ramayana written by Sri Chakravarthy Rajagopalachariyar. Sri Rajaji, as he was popularly known, wrote the Ramayana under the heading "Chakravarthy Thirumagan" for the sake of children both in Tamil and English. Yogi said every Hindu's house should have one copy of this book of Sri Rajaji and one book of Bhagavad Gita translated in Tamil by Swami Sidbavananda.

Yogi wanted his friends to have their positive characters strengthened by reading Ramayana and created serious, positive emotions in one's heart, aspiring to be good in the world, helping the needy, having the valor to brave the problems of the life, being totally selfless and having energy to remember God all the time. Yogi believed that good characters attracted the Spiritual Life.

*"The good people are always spiritual people. This beggar is here to create good characters among the people. These people need not be religious, they should be good, honest. That's enough. My Father will always be with them. Ramayana helps people to become good, shedding off their bad way of life", Yogi said, "So, become good first. My Father will come to you. Go through Ramayana and Bhagavad Gita. Your life gets the transformation. You will understand the grace of my Father. The great sages and saints helped humanity to evolve towards my Father by protecting and giving great Rama's and Krishna's Stories."*

### How are You Swami?

A devotee wrote a letter to Yogi Ramsuratkumar. He used to write letters to Yogi addressing Yogi as God, Guru, Paramatma etc., The devotee heard that Yogi was not well and so he wrote the letter enquiring Yogi's health. This time also the author was with Yogi. When Yogi went through the letter, Yogi expressed his dissatisfaction.

Yogi gave the letter to the author and asked him to go through it. The author read the letter. In the letter the devotee wrote, "Swami I heard that you are not well. Now how are you Swami? I hope you are allright by this time." After reading the letter, the author gave back the letter to Yogi. There was a total silence for sometime.

Yogi commented, "*You people call this beggar as God and Guru. And then you ask how are you Swami? What is it?" Yogi paused for sometime and then said, "This beggar died at the holy lotus feet of my Master Swami Ramdas in 1952. After that my Father alone exists. How could you ask Father, how are you? There is a group of people who systematically make false propaganda against this beggar. Even this friend also doubts about the health of Father? How could you ask how are you, ye God?"*

The whole day Yogi was saying, if anybody came and prostrated before him, "*You know this beggar is still living? He is not dead. You go and tell everybody.*" Yogi never considered or recognized himself as a mere mortal body. His body, his whole being, Yogi considered

as his Supreme Father, God. He is always one with His Father, the Supreme God.

**“Remember any gesture of this beggar always. That is meditation. This meditation will take you to the abode of my Father. Do you know this beggar is always blessing? If this beggar talks, it is a blessing, if this beggar eats, it’s a blessing, if this beggar sleeps it’s a blessing, if this beggar keeps silent, it’s a blessing. This beggar is all the time blessing. His very existence is a blessing to the whole of humanity. This beggar’s body always radiates wisdom. The Name and the Form of this beggar are my Father’s Name and Form. Whoever remembers this Name and Form will reach my Father. Have faith my friend, have faith. My Father can never be sick.”** Yogi uttered these words with great energy and force which captivated the gatherings of the devotees there.

### Grace

“Swami we all escaped unhurt in a terrible car accident by your Grace. The car dashed against a lorry on the way to Tiruvannamalai and the car got totally damaged. The people are wondering how we people escaped unhurt in this severe accident. It’s all due to your grace Swami.” The friend who came with his family to darshan Yogi Ramsuratkumar narrated the horrible experience of the accident.

Yogi listened to the tale of their nightmare experiences of the accident. The family again and again thanked Yogi by saying, “It’s all due to your grace we escaped from the accident, Swami.” Yogi said casually, **“What grace! If there were this beggar’s grace, how could the accident occur?”** The people were shocked on listening to Yogi’s words. Yogi said, **“Whatever happens happens by the will of my Father. So, nothing is wrong in this world. Everything is perfectly alright. My Father cannot commit any mistake. So, accept whatever comes as a blessing from my Father. You know what Kundi demanded from Lord Krishna? Ye Krishna give me sufferings in all my births so that I could remember you all the time. See, the sufferings are blessings, grace in disguise. So, accept whatever comes whether it’s joy or sufferings. It’s all from my Father. Remembering my Father alone matters, all other things are irrelevant.”**

Yogi asked the author to chant the mantra Yogi Ramsuratkumara Jaya Guru, Jaya Guru, Jaya Guru Raya. The author chanted the mantra for another one hour. After the chanting Yogi asked the people to go to the temple and from there to return to their place.

### Go to Anandashram

*"This beggar would like you both to go to Anandashram and stay there for 72 hours. This beggar heard Mataji Krishnabai is not well. You go there and enquire of Swami Satchidananda about Mataji Krishnabai's health and come back again to Tiruvannamalai and tell this beggar about Mataji Krishnabai"* Yogi requested the friends Sri Sivasankaran and the author when they visited Yogi at Tiruvannamalai in the year 1985. The friends accepted and started for Anandashram.

They reached Anandashram in Kerala and met Swami Satchidananda. The friends told the Swami that they had been sent by Yogi and Yogi wanted them to know about the health of Mataji Krishnabai. Swami Satchidananda with love and concern made arrangements for the friends' stay and requested the friends to relax for a few hours. The Swami requested the friends to come after the breakfast. The friends went to the room and finished their morning ablutions. They took their breakfast in the dining hall and then went to the Swami's room. Swami Satchidananda told them about the ailments of Mataji and about the Homeopathy treatment the Swami himself administered to her. Swami said in spite of the treatment Mataji was still in critical condition.

There was a large crowd waiting to have a glimpse of Mataji, standing in a long line. Swami Satchidananda took the friends through the private path to Mataji Krishnabai's room. The friends saw Mataji Krishnabai lying in the bed. Her face was glittering like gold. Her body was weak, just skin upon the bones. Swami told Mataji that Yogi had sent the friends to see Mataji. On listening to the Swami, Mataji saw the friends and saluted them. The friends prostrated before Mataji and stayed there for a few minutes in the room. The friends were shocked on seeing the condition of Mataji. Swami Satchidananda was also worrying about Mataji's alarming condition.

On the next day, when the friends met Swami Satchidananda, the Swami told cheerfully that Mataji had, had a sound sleep the



Mataji Krishnabai

previous night. The Swami said that it seemed the medicines started doing its work. The Swami took the friends again to Mataji's room through a private path. The friends prostrated before Mataji who was sitting on the cot. Mataji enquired of the Swami where the friends were staying and whether they had their food in the ashram. Swami Satchidananda told him that the friends were staying in the cottage and they were taking the food in the ashram. Swami told Mataji that he would personally take care of the friends. Mataji saluted the friends by joining her palms together. Then the Swami took the friends to his room and explained the improvement in Mataji's health condition.

The friends then participated in the ashram bhajan for sometime and roamed in and around the ashram the whole day. The next day also Swami Satchidananda took the friends to Mataji who seemed to have recovered from the ailments. She was able to converse freely. Mataji again enquired to Swami Satchidananda about the comfortable stay of the friends in the ashram. Swami again assured her that he would take care of the friends.

After 72 hours, the friends were ready to leave back to Tiruvannamalai. They met Swami Satchidananda and told Swami that they should leave to go back to Tiruvannamalai. Swami took them again to Mataji who became normal. The friends prostrated before Mataji and told her that they were leaving for Tiruvannamalai. Mataji requested the friends to start after their breakfast in the ashram. Mataji requested the friends to convey her pranams to Yogi Ramsuratkumar. Mataji offered prasadams to the friends and Yogi. The friends again prostrated before Mataji and left. Swami Satchidananda told the friends to convey his pranams and thanks to Yogi. Swami Satchidananda arranged an auto to the railway station and saw the friends off.

The friends came back to Tiruvannamalai and went to the Sannathi Street House directly. It was early morning and Yogi was sitting on the staircase of the house as if Yogi was waiting for the friends. As soon as Yogi saw the friends, Yogi expressed his joy and took the friends inside the house. The friends prostrated before Yogi and gave the prasadams to Yogi, given by Mataji. Yogi with great reverence took the prasadams. The friends narrated their visit to Anandashram elaborately. After hearing that Mataji had become normal, Yogi was in joy and thanked His Father. Yogi also thanked the friends and relieved them to go back to their place Sivakasi.

### Vasantha Vihar

*“This beggar wants you to stay in Vasantha Vihar at Madras for three days.”* Yogi told the author when he visited Yogi in the late 1980’s after J. Krishnamurti passed away in US.

J. Krishnamurti used to stay in Vasantha Vihar whenever he visited Madras to give talks. The author hesitated as he had not enough money for this extra journey to Madras and for the expenses he could incur for the stay in Vasantha Vihar. Yogi told the author, *“If you do not mind, this beggar will give you some money to meet out the expenses for your stay in Vasantha Vihar.”* The author wondered how Yogi knew about the author’s financial condition. Yogi gave him sufficient money, requesting the author to come again from Madras to Tiruvannamalai to see Yogi and then he could go to his place Sivakasi. The author accepted the suggestion of Yogi and went to Madras.



Vasantha Vihar

The author went directly to Vasantha Vihar and met the Manager there. The author told the Manager that he wanted to stay in Vasantha Vihar for three days. The Manager asked the author why he wanted to stay in Vasantha Vihar. The author replied that his Guru Yogi Ramsuratkumar of Tiruvannamalai wanted him to stay in Vasantha Vihar for three days and so he was there. The Manager was baffled.

J. Krishnamurti throughout his life time apparently disapproved of the authority of Guru and there stood a man in J. Krishnamurti’s place with a demand to stay there as per the command of his Guru. The Manager was silent for sometime.

There was an elderly man, who was very closely associated with J. Krishnamurti for decades, sitting in the office room in a corner. The elderly man had seen the author several times in Vasantha Vihar. The author used to visit Vasantha Vihar to hear J. Krishnamurti during the winter every year as per the suggestion of Yogi. The elderly man asked the author who his Guru was. The author replied Yogi Ramsuratkumar of Tiruvannamalai was his Guru. The elderly man immediately recognized him and asked the author whether Swami Ramdas of Anandashram was Yogi's Guru. The author replied in the affirmative and asked the elderly man how he knew that. The elderly man said that he had visited Yogi as well as Anandashram in Kerala. Then he recommended allotting a room for the author for his stay in Vasantha Vihar. The Manager immediately gave a room to the author for his stay.

During the lunch, almost all the inmates of Vasantha Vihar and the guests would sit together at the dining table and would take food. While eating, the in charge of Vasantha Vihar asked the elderly man whether he visited the hospital to see his wife. The elderly man replied that he visited his wife in the hospital and the doctors said that his wife's condition was critical.

On listening to the conversation, the author worried as he knew the wife of the elderly man. She was a good stenographer and editor and most of J. Krishnamurti's books were possible only due to her great and hard work. There was a silent pain in everybody's heart. The elderly man did not show any emotions on his face. After lunch, everybody dispersed. The author was roaming inside the compound of Vasantha Vihar. He remembered the old places where J. Krishnamurti gave his talks and where he gave a warm and loving hug to the author.

During the lunch time the next day, the elderly man said, "Now the doctors say, she is improving but is still in a critical stage. Let us wait and see." On the next day, during the lunch time, the elderly man said, "The doctors are saying today, she is out of danger. She will soon become normal." Everybody was relieved on hearing the elderly man. On the third day, during the lunch, the elderly man said, "Today the doctors are saying, she is almost normal and they are thinking of discharging her from the hospital." The elderly man did not exhibit any emotions on his face. As usual he was calm and collected. But the inmates of J. Krishnamurti foundation expressed their happiness on hearing the recovery of the great devotee of J. Krishnamurti.

Both the husband and wife dedicated their lives to the life and teachings of J. Krishnamurti. When the author took leave of everybody on the fourth day in the J. Krishnamurti Foundation, the elderly man came to the author and told him, "Please convey my pranams and thanks to Yogi."

The author went back to Tiruvannamalai. He knocked on the door of Sannathi Street House. Yogi himself came and opened the door. Yogi took the author inside and made him sit beside Yogi on the same mat. Yogi enquired of the author, "Is there any news in Vasantha Vihar?" The author narrated the event and Yogi listened with great attention. Yogi finally said, "*My Father saved her. You know she is a great devotee of J. Krishnamurti?*" The author nodded. After sometime Yogi thanked the author and relieved him to proceed to Sivakasi.

### A Depressed Devotee

There was a rich man. His childhood and youth had all gone like any other normal rich children. His parents had put him in a highly disciplined school managed by the Hindu Religious Monks. Even then, he had his own way of life. He got married and had to wait for seven years to have his first baby. This long waiting for a child changed him a little. He took the charge of the family business after the elders retired and passed away. It was a very big organization.

In a few years the big organization struggled in a financial crisis. The rich man did not know what to do. The education he got under the Hindu Religious Monks helped him to probe the need of the hour. He realized that he needed a Spiritual Guru. He searched for a Guru. He visited the then popular, famous saints and Gurus. He also went to several famous popular temples and prayed to God for a Guru. Finally he got the opportunity to meet Yogi Ramsuratkumar in Tiruvannamalai.

The very first meeting with Yogi impressed the rich man and he realized Yogi was his Guru. Yogi also had great love for the rich man. Yogi initiated him with his own Name Yogi Ramsuratkumar. As the rich man had the knowledge of spiritual theory, he thought he had attained every thing. In a short while after his meeting with Yogi, the financial crisis disappeared and money from all sides poured in. The rich man believed that it was all due to the grace of Yogi. His faith in Yogi increased. Yogi also suggested the rich man go through various

saints' works. The rich man's life pattern had totally been changed. The ambition of the rich man was to be one with God. He was determined that he should have the God Realization. It was the only prayer of the rich man.

The rich man, after his meeting with his Guru, had a much disciplined life for another few years, remembering all the time the Guru Mantra. He felt nothing had happened and changed him. He was not able to see God. He could not have the God Realization, the Supreme State he aspired for. He got upset.

He had to go away from his place to a big city near Tiruvannamalai for the business purpose. He was staying in a luxurious hotel. His disappointment was so severe that it drove him towards his old habits. He could not tolerate the pain of the depression. All the time he was remembering his Guru Mantra and even then nothing happened to him. He should have attained the supreme state of the spirituality, as he had all the time remembered the Guru Mantra. But he could not attain the state.

In the hotel, out of vexation he ordered alcoholic drinks. He took liquor after a very long time. He was fully drunk. He called his favorite call girl. The whole night he spent with the liquor and girl. In the morning when he saw himself, he got vexed and pained. Tears flowed down like a steam from his eyes. The sorrow of his fall down was so immense, he could not tolerate.

The sorrows shaped itself as anger in Yogi. He believed Yogi was the reason for his fall. He thought that Yogi should see his present condition. So with the intoxication and the girl, he went to Tiruvannamalai in a taxi. He reached in the evening. As soon as the gate boy saw the rich man, he immediately informed Yogi about the arrival of the rich man. Yogi himself came out of the house to receive the rich man who was still in the grip of the intoxication due to liquor.

Yogi took both the rich man and the girl inside the house. Yogi made the man sit besides him on the same mat. All the time Yogi was holding the rich man's hand. Yogi asked the girl to sit in the place where the ladies should sit. Yogi was touching the man head to toe with compassion. The rich man who had come with great anger was sitting silently. He could not utter a single word. Yogi's touch was

soothing and removed all his pains and sorrows. All his intoxication due to the liquor also had gone. The touch of Yogi brought him to his old self.

The sorrows of the rich man overflowed and he started crying. All the time Yogi caught hold of his hands and patted him with great love and compassion. Yogi asked the girl to light agarbathies (Perfumed Sticks) and requested her whenever the agarbathi went off, to light another one. The girl lighted agarbathies and put it near Yogi's mat. Yogi asked for her name. The girl replied. Yogi enquired about her family and blessed her and her family. The rich man was surprised and moved on seeing Yogi's treatment to the girl.

Yogi focused his attention on the rich man. The rich man was about to confess his so called sins but Yogi intervened and stopped him. Yogi said, "*My Father wants you to go through this stage. It happens even in the lives of the saints. Do not bother. My Father is always with you. Whatever happens, happens by the will of my Father. So nothing is wrong. Everything is perfectly alright. My friend, see God in everybody and in everything. My Father alone exists. You have not committed any mistake my friend.*" The rich man was shedding tears on hearing Yogi's soothing words.

Yogi in his melodious voice chanted, "*Yogi Ramsuratkumar, Yogi Ramsuratkumar, Yogi Ramsuratkumar, Jaya Guru Raya.*" The other two also joined Yogi and for another one hour, the chanting was going on. The rich man's agony, disappointment, guilty conscience and sorrows all had gone once for all. After a few hours Yogi relieved them and the rich man with the girl went to the city from where they came.

After this event, there was a tremendous change in the life of the rich man. He was least bothered about God Realization. He said, "It's a lower state, having the God Realization. Being one with Guru and dissolving one's being at the feet of the Guru is the real goal of mankind." He used to say, "God will guide you to a Guru and Guru alone can dissolve you into his immortal being." The rich man's life got the great desired change and after this event, it was a benediction to see the rich man. The habitual desires disappeared from him. He was always sitting alone radiating peace and bliss. But in a couple of years after this event, he passed away. Yogi commented, "*The friend attained my Father. Now he and my Father have become one and the same.*"

### Vibuthi and Kunkum

In 1993, Sri Janarthanan was receiving money through money orders, drafts and cheques for the purchase of the land for Yogi Ramsuratkumar Trust. He was regularly sending the receipts to the devotees. Somebody suggested Sri Janarthanan send some Vibuthi and Kunkum along with the receipt as prasadams from Yogi. Sri Janarthanan found the idea good. He bought some Vibuthi and Kunkum and took it to Yogi Ramsuratkumar. He requested Yogi to touch and bless the Vibuthi and Kunkum so that he could send the same to the donors as Prasadam along with the receipts. Yogi got annoyed on listening to Sri Janarthanan and told them vehemently, *“Janarthana, my Father has not given this work to this beggar to give Vibuthi and Kunkum to the friends. My Father gave a different work to this beggar to help the friends. You need not send the Vibuthi and Kunkum to the devotees.”*

Sri Janarthanan got disappointed. Within a few hours, the great philanthropist Sri Krishna of Bombay came to Yogi in the Sannathi Street House carrying a big bundle. He placed the bundle at the feet of Yogi with great reverence. Yogi enquired what the bundle was. Sri Krishna replied it was the small laminated photos of Yogi. *“Krishna, Janarthanan may require this. He is in Sivakasi Nadar Chatram. You go and deliver this bundle to Janarthanan”* Yogi requested. Sri Krishna took the bundle and delivered the same to Sri Janarthanan at the Sivakasi Nadar Chatram. Sri Janarthanan got the point Yogi taught him and from then he sent the donors the small photos of Yogi along with the receipts. But now days the administration of the ashram distributes vibuthi and kunkum to the devotees along with the abisheka theertham, ignoring the teachings and principles of Yogi.



## 52. The Songs Yogi Liked

During the late 1970's and early 1980's, the author wrote several songs on Yogi. Whenever the author visited Yogi, he would enquire whether the author had written any new songs. If the author said yes, then Yogi would ask the author to sing the song. So, whenever the author wrote a new song, he would also compose a tune for the song so that he could sing before Yogi. In the year 1977, the author composed a song on Yogi. It was the time the Book of Swami Rama Tirtha, "In Woods of God Realization" had great affection on the author. The song carried the spirit of the teachings of Swami Rama Tirtha. The author also composed the tune for that song.

The author visited Yogi and Yogi enquired as usual whether the author had composed any new song. When the author told yes, Yogi asked the author to sing the song. The author sang the song. There were several devotees sitting before Yogi. While singing, Yogi became very attentive and observed the whole song. Yogi was a great listener. Yogi asked the author to sing again the same song. The author sang. For the third time Yogi asked the author to sing. The author sang again. Yogi got up from his seat and danced to the tune of the song with great ecstasy and joy. The dance of Yogi radiated joy among all the devotees there. The devotees also joined in singing with the author. It gave more joy to everybody and Yogi's joy crossed all the boundaries. It was a benediction to witness the divine joy of Yogi. The translation of the song is as follows:

Yogi Ramsuratkumar, Yogi Ramsuratkumar,  
Yogi Ramsuratkumar Jaya Guru Raya  
  
Yogi Ramsuratkumar, Yogi Ramsuratkumar,  
Yogi Ramsuratkumar Jaya Guru Raya  
  
Yogi Ramsuratkumar Jaya Guru Raya!

Adding the desires of this decaying life  
Filling the tears on both our eyes  
In our hearts where confused sorrows prevail  
With the help of the Divine Light  
To remove the sins and to have the peace  
We will sing and dance Your Name  
We will sing and dance Your Name

*Yogi Ramsuratkumar*

„YOGI RAMSURATKUMAR — AMARAKAVIYAM..“

The division between you and me  
Let our mind remove it ever and  
To see all in the world one and one alone  
HE, the great philanthropist, who gave HIS Name  
Let us surrender to HIS Holy Feet and  
Will sing and dance His Name for the world to live  
Will sing and dance His Name for the world to live

*Yogi Ramsuratkumar*

Getting tired daily and facing the death  
Such is the charmless life of the physical being  
If it goes in the path HE shows, we may transcend the death  
And in the bliss when we sing His Name  
The physic and the mind get always intoxicated  
And dropping the body conscious and become one with HIM  
And dropping the body conscious and become one With HIM.

*Yogi Ramsuratkumar*

*(This was the second song of the cassette “Samarpan”)*

The whole day Yogi asked the author to sing the song again and again. Even in Yogi's last days, Yogi would call the author to the podium and would ask him to sing this particular song. There were also other songs written by the author, which Yogi enjoyed and appreciated with great joy and ecstasy. After Yogi passed away, the author recorded the songs, which Yogi enjoyed. The author brought out the songs in the form of an audio cassette and audio CD. It had been named “Samarpan” The translations of the songs are given below:

**The translation of the first song of the cassette “Samarpan”**

“I prayed for the Yogic State of  
Yogi Ramsuratkumar.  
Yogi has passed on His Name to me  
I do not know whether I'm privileged or its His Maya! “

**The English Translation of the Third Song: “Kandu Sollayo”**

Will you see and convey Oh Kantha (Lord Muruga)  
To my Sadguru at Arunachala

*Will You See*

. THE SONGS YOGI LIKED .

My Lord who is eternal and everywhere  
To know my pitiable condition and bless

*Will You See*

In the struggle of the life the tiredness prevail  
Will you not tell it oh Kantha?  
In my deep conscience to my Sadguru  
Should I attach and free from attachment

*Will You See*

My lifespan reduced, my body becomes thin  
Will you not ask him to make me HIS OWN?  
To forget my Sins and to pity on my state  
And to hold my praying hands

*Will You See*

The Divine Name Yogi Ramsuratkumar  
Established in my being by my dear Guru  
And to attain my Guru's Yogic State  
I cry and cry and will you go to HIM and

*Will You See*

If HE assumes you a small boy and laugh  
Take your Father SIVA with you  
HE may listen to SIVA who dwells in the HILL  
And to keep me at HIS FEET, will you go

*Will You See*

**The Translation of the fourth song:**

Yogi Ramsuratkumar is a blissful beauty  
The temple Of Yogi, Ashram also beauty

*Yogi Ramsuratkumar*

The way HE raises hands to bless is a beauty  
The Holy Feet which blesses wisdom is a beauty  
The Holy Eyes which removes ugly (Of the mind) Is a beauty  
And the GOD who destroys the ego is a beauty

*Yogi Ramsuratkumar*

The way HE walks like a tender kid is a beauty  
The way HE sits alone like a rock is a beauty  
The way HE dances with bliss is a beauty  
HE alone the source, protector is a beauty

*Yogi Ramsuratkumar*

„YOGI RAMSURATKUMAR — AMARAKAVIYAM..„

With uncombed matt hair, the Lord's Face is a beauty  
The awful words HE spreads is a beauty  
The compassionate Eyes' look is a beauty  
The Name of the God of Kaliyuga is a beauty

*Yogi Ramsuratkumar*

The life which sees the LORD is a beauty  
The devotee attach to the LORD is a beauty  
He who chants HIS NAME is a beauty  
He who merges with the LORD is a beauty

*Yogi Ramsuratkumar*

**The English Translation of the 5th Song of the “Samarpan” Cassette as follows:**

Guru Nathan Nathan Yogi Ramsuratkumar  
Giving us HIS Name removes life's sorrows  
Such is my Lord who has no sorrows!

*Guru Nathan*

When we sing the Lord's Name  
That's the time feeling in Krishna's Garden!

*Guru Nathan*

Venugopal with the flute is my Lord  
And my Lord Is King of the Kings!

*Guru Nathan*

Wherever we see Lord, my Lord alone  
And HE takes Parthasarathy into HIS fold!

*Guru Nathan*

Dancing Siva is my Lord  
Takes Sivasankara into HIS fold!

*Guru Nathan*

My Lord who crowned Murugeshan  
Is the Source and GOD of all Gods!

*Guru Nathan*

**The Translation of the Sixth Song of “Samarpan” Cassette as Follows:**

If still any of YOUR work remains  
Let my body do that alone  
If there is no your work  
Let my body perish on the Earth!

*Ninpani*

. THE SONGS YOGI LIKED .

Till my spirit remains in my body  
Let it chant your Name alone  
My Swami who Is Annamalai  
Pour thy grace to destroy me!

*Ninpani*

Till the time my spirit reaches heaven  
Let my body be at your Holy Feet  
The glory of my Yogi with the golden luster  
Be echoed throughout this earth!

*Ninpani*

The Deep Peace of My Guru Nathan  
Let It Embrace the World Ever  
The One, One Alone Guru Yogi Ramsuratkumar  
Is The GOD For All The Fourteen Worlds!

*Ninpani*

**The English Translation of the seventh song of the “Samarpan”  
Cassette:**

If one calls loudly, HE solves their problems  
That's Yogi Ramsuratkumar  
When the sorrows tightly embrace  
If one remembers HIS Holy Feet  
with tears in the eyes  
—If One Calls Loudly

The mind in confusion, the brain in illusion  
In the daily leading life's battle  
To feel HIS LOVE and to see  
The Truth of life and to live in the earth  
If one calls loudly HE showers HIS Grace  
That's Yogi Ramsuratkumar

HE, the compassionate GOD of Kaliyuga  
When HE sees us briefly with HIS Eyes  
The guilt removed and the sins gone  
And to lose me to reach Godhood  
If one calls loudly HE grants the wisdom  
That's Yogi Ramsuratkumar

Mother Is HE, GURU too HE  
The GOD who protects the dharma is HE  
The birth which goes, comes and continues  
Till it ends with melting tears  
If one calls loudly HE fondly embraces  
That's Yogi Ramsuratkumar

If one calls loudly HE solves their problems  
If one calls loudly HE showers HIS grace  
If one calls loudly HE grants the wisdom  
If one calls loudly He fondly embraces  
That's Yogi Ramsuratkumar  
That's Yogi Ramsuratkumar!

**The English translation of the 8th song of the “Samarpan Cassette” as follows:**

Yogi Ramsuratkumar Yogi Ramsuratkumar  
Yogi Ramsuratkumar Yogi Ramsuratkumar

On seeing thy beauty  
My heart is filled  
Like the speeding lightning  
Raising thoughts are killed  
On seeing the beauty of thy eyes  
The whole time is stopped  
Like the sweet sugar-cane  
Thine loving words, oh Arunai Yogi!

*Yogi Ramsuratkumar*

They say Ragu dynasty RAMA  
Some other says Yadugula KRISHNA  
Still other declare variety of GODS  
And infinite religions and ways  
Who knows all these?  
If one able to see Arunai Yogi  
That's enough and that's penance  
And we will become GOD!

*Yogi Ramsuratkumar*

. THE SONGS YOGI LIKED .

Oh, bliss and bliss  
Let us dance and sing  
The heaven and the earth  
Bestowed on us, so dance!  
The void, the wholeness  
And the matured wisdom  
We got with the Yogi's grace  
Let's prostrate HIS FEET and dance!

*Yogi Ramsuratkumar*

**The translation of the ninth song of “Samarpan” is as follows:**

Whatever be the condition, we have no complaints  
When the Lord having the wisdom of SIVA in our mind  
Yogi Ramsuratkumar, Yogi Ramsuratkumar,  
Yogi Ramsuratkumar, Yogi Ramsuratkumar!

*Yogi*

As a father HE would show us the path in the life,  
In this strange world HE would keep us alone  
HE would show us the reality of the so called relations  
And HE would merge us with the Supreme Father!

*Yogi*

There is no such thing misery, everything is bliss  
When our Lord consoles and takes us into HIS fold  
There is one, one alone, HE, the Yogi makes us to realize  
When HE sits in our hearts, there is Bliss and Bliss!

*Yogi*

The fear of this birth or the next will go  
Transcending the duality, happens Yoga  
We lose ourselves and become the dust of the Holy Feet  
By chanting Guru's Holy Name that corrects the being!

*Yogi*

**The translation of the tenth song of “Samarpan” cassette:**

In this useless earthly life covered with sorrows  
We need bliss, Oh, the great Lord, narrated in the Vedas  
Yogi Ramsuratkumar, Yogi Ramsuratkumar  
Yogi Ramsuratkumar, Yogi Ramsuratkumar!

„YOGI RAMSURATKUMAR — AMARAKAVIYAM..“

By wining over the wavering mind and have the peace  
By roaming, transcending all the states, the bliss we need  
Oh, the King who makes everything and everybody to function  
Oh, the Lord who lives in Arunachala and who takes me in  
His fold

*Yogi*

Even one goes beyond and beyond of all states  
Then also, Oh, the WHOLE, before me appears and dances  
Without fail destroy me and merge me in thy Holy Feet  
Oh, the one who has no second, the truth and my Lord

*Yogi*

My life is full by remembering thy name  
The divine wisdom, the real yoga ever happens  
The blissful void which is vast and immense, you show  
With sooth thru thy small beautiful eyes, oh God, my Lord!

*Yogi*

**The English translation of the last song of the audio cassette  
“Samarpan” is as follows:**

Where is bliss, Where is peace,  
Ye searching mind,  
Yogi Ramsuratkumar is at Arunachala  
Run and reach HIS Feet!

Bliss is Holy Feet, Peace is His language  
Ye mind, dance in blissful joy  
Like the devotees who dance in great joy  
And worship HIS Holy Feet!

In the world of miseries, ye can't sleep  
Ye my painful foolish mind  
Like the rays of the Sun removes the darkness  
Chant my Lord's Name ever oh mind! (To Remove The  
Sorrows)

HIS laugh is the music, HE the Master for the faithful  
HE the GOD who is glorified by Vedas  
HE who gives the self realization is, none  
Other than Holy Rama, is my Guru!

Victory be to my Guru, Yogi Ramsuratkumar  
Victory, Victory, Victory ye King of the Guru

. THE SONGS YOGI LIKED .

As I worship Thee, my karmas run and hide  
Ye Rama who is the lover of all!

Rama, Rama, Rama Yogi Ram  
Ramasuratkumar is a YOGI  
Rama, Rama, Rama Yogi Ram  
Ramasuratkumar is a YOGI!

All these songs and still several more songs of the author had been sung before Yogi, which he loved to hear. Yogi also had great adoration for the songs of Dr. T.P. Meenatchisundaranar, Sri Periyasamy Thooran and Vakkecha Kalanidhi Ki.Va. Jagannathan. These scholars wrote scores of songs on Yogi. All these Tamil scholars' songs had been printed in a book form and Yogi wanted these scholars' songs preserved properly. Whenever Yogi listened to all these scholars' songs, sung by the devotees, he would go into a divine trance and the whole atmosphere would be filled with divine vibrations. Regarding one of the songs of Dr. T.P.M, Yogi commented, "This is not mere a song. This is a Mantra. A man will come in the future who will write volumes and volumes about this particular song." The meaning of the song is as follows:

Yogi Ramsuratkumara Jaya Guru Jaya Guru Jaya Guru Raya

Hail ye Yoga which is beyond the intellect  
Hail thee which make it easy and feed us  
Hail ye Yogi Ramsuratkumara  
Hail thy mind which assumes the earth as Lord  
Hail thy blissful light which grows the taste for God  
Hail thy beauty which dwells in Atma  
Hail ye pacifier, a unique compassionate God  
Hail ye hill of virtues which never sees sins  
Hail ye the supreme wisdom, Annamalai  
Hail ye the great son of Ramdas!  
  
Hail ye force, mother of the cosmos  
Hail thy void which removes the fear of death  
Hail ye Guru which wear lotus garland  
Hail ye the form of all Vedas  
Hail ye Shanmuga which is mad of deep trance  
Hail ye yaga desired by yagas  
Hail ye mad dancer gracing with simple language  
Hail ye Krishna, Rukmani's sweet husband

Hail ye which approves everything  
 Hail ye which is material, subtle and spiritual  
 Hail ye which destroys the evil of the world  
 Hail ye which develops the taste for God  
 Hail ye the protector of virtuous rule  
 Hail ye great beggar which bestows everything!

Vakkeechaa Kalanidhi Sri Ki.Va. Jagannathan, a great Tamil Scholar wrote hundreds of songs on Yogi Ramsuratkumar. Sri Ki.Va. Jagannathan used to sing songs in extempore and some other friends would record the songs with a tape recorder. Yogi liked one of the songs very much and so Yogi asked his devotees to sing that particular song again and again. The translation of the song is as follows:

The holistic mind which removes the lust  
 The holistic mouth which never utters harsh words  
 The holistic words which remove the fear  
 The holistic eyes which destroy the weakness  
 The holistic form which grows the prosperity  
 Thus makes root in one's heart

Ye Ramsuratkumara  
 Long live ye great Yogi!

The great Tamil Scholar Sri Periyasamy Thooran had written 12 songs on Yogi Ramsuratkumar. Most of the songs had been composed after he was affected by a paralytic stroke. Yogi requested his King Murugesji to record the songs with the help of the great musicians under the guidance of Sri Periyasamy Thooran. Murugesji made an audio cassette in 1983 and released it. It was the first audio cassette on Yogi. Sri Murugesji worked hard for three months to bring all the popular singers together and recorded the songs in a totally professional way. Yogi liked the cassette and heard the cassette frequently. Yogi used to ask his devotees to sing a small bajan song “Yoga Sadguru Sri Rama Sadguru”, of Sri Thooran repeatedly.

In 1982, the author composed 25 songs glorifying the Name of Yogi. The author gave the songs and Yogi asked the author to sing the songs. The author sang the songs. Yogi expressed his happiness on listening to the songs. After 1994, in the ashram premises Yogi again remembered these songs, and asked Rathika, who was there, to sing the songs again and again. When the author visited Yogi at that time, Yogi requested the author to print the songs in a book form. The author printed the songs

in a book form and named it “Nama Mahimai.” The author delivered the books to Yogi who arranged to distribute the books among the devotees. Yogi gave one of the books to Sri Om Prakash Yogini of Ramji Ashram, Kumarakoil. Sri Om Prakash Yogini who had immense devotion on Yogi, by hearted the songs and also gave the book to all the devotees of Kanyakumari District. The devotees of Yogi at Ramji Ashram took the songs to their heart and they recite these songs almost daily to remember Yogi.

Yogi was a great lover of music and poems. Yogi’s knowledge about the Tamil Poets and poems is amazing. Yogi could talk about Bharathiyan and his poems. Yogi could talk about Kalki, the famous Tamil author, about his stories and poems too. Once Yogi suggested the author to go through the famous Novel “Ponniyin Selvan” of the great Tamil author “Kalki.” Yogi also suggested the author to be with the then famous poet Kannadasan for sometime. The author refused by saying that Yogi was enough for the author. Yogi expressed his joy on listening to the author’s words.

Yogi could talk about the famous poets of all the Indian languages. Yogi loved to listen to the song of Chakravarthy Rajagopalachariar’s “Kurai Ondrum Illai Maraimurti Kanna” almost daily during the last few years. Once Yogi explained to the author that there were several poets who had written Ramayana in different languages. Yogi was very fond of Tulsi Ramayana. Yogi had a great love for Meerabai and Kabir bhajan songs. Yogi’s adoration for Rabindranath Tagore was filled with reverence. Yogi’s life was covered with poems, poets, sages, Guru and GOD. Yogi had knowledge of the Indian Literature as well as English too. Yogi could freely talk about the famous poets of English and other European languages too.



## 53. The Institutions

### Ramji Ashram

Sri Ponnaiah Iyyappan of Nagarkoil was a great devotee of Lord Iyyappan. He was the President of a popular Hindu organization in Kanyakumari District. He had a very great reputation among the Hindu religious leaders and popular Mutts. He was a born philanthropist. His way of life was so simple and he was always ready to help the needy people. He was a very rich man and he used his richness for the welfare of the needy poor people and Hindu religion.

Sri Om Prakash Yogini, a sanyasini, who had renounced the world at the age of 18 years and left her home for the service of God and Hindu Religion, had great regards for Sri Ponnaiah Iyyappan. Sri Om Prakash Yogini had been given the Name by Swami Madhuranandha of Ramakrishna Mutt at Vellimalai in Kanyakumari District. Swami Madhuranandah had great reverence in Yogi Ramsuratkumar. Swami Madhuranandha had known about Yogi through our Murugeshji of Tuticorin. Swami Madhuranandah had written a few beautiful songs on Yogi.

Sri Om Prakash Yogini visited every village of Kanyakumari District and did a great service to the needy people by teaching them the way of life through several Hindu Scriptures. She joined a famous Hindu organization and through this organization she did great work among the people to awaken them into God consciousness. The Christian missionaries who were always trying to convert the poor, innocent Hindu people into Christianity, found it difficult to counter Sri Om Prakash Yogini. Her tireless work among the people to recognize their religion, Hinduism, attracted many saintly persons of that area. Sri Ponnaiah Iyyappan was her guardian during her visit to Nagarkoil area. Sri Ponnaiah Iyyappan had encouraged her and he was a great moral support for her.

In 1983, Sri Ponnaiah Iyyappan organized a tour to Thirupathi and had taken more than 50 people in a bus. The group reached Tiruvannamalai on the way to Thirupathi. The group went to the Arunachaleshwara Temple and had the darshan of Lord Arunachaleshwara. After the darshan they came out of the temple and enquired to the local people whether they could get the privilege of meeting any saintly persons. One sadhu told Sri Ponnaiah Iyyappan that they could see the living Arunachaleshwara in the Sannathi Street House, mentioning Yogi Ramsuratkumar.

Sri Ponnaiah Iyyappan rushed with his group to the Sannathi Street in search of Yogi. He reached the house and got entry into the house. He saw Yogi sitting inside the house. He was thrilled on seeing Yogi. He thought the sadhu who directed him to Yogi was correct, rightly he said about Yogi, "Living Arunachaleshwara". On seeing Yogi, he could feel his heart fill with bliss and peace. Yogi enquired about him. Yogi was so happy that he was from Kanyakumari District and that he knew Murugeshji. Yogi was also so happy to know that Sri Ponnaiah Iyyappan was one of the directors of Tamilnadu Mercantile Bank Ltd., which was founded by Murugeshji's grand father Sri Sinnamani Nadar.

Sri Ponnaiah Iyyappan prayed to Yogi that he had brought more than 50 people with him and thus all should have the privilege to darshan Yogi. There was no place in the small Sannathi Street House, Yogi told Sri Ponnaiah Iyyappan and requested Sri Ponnaiah Iyyappan to send five members at a time so that Yogi could see the friends nicely. Sri Ponnaiah Iyyappan organized the means to send 5 members at a time inside the house and the devotees entered the house. They prostrated before Yogi and Yogi blessed them, giving some fruits as prasadams. Thus all the members of the group had the darshan of Yogi and Sri Ponnaiah Iyyappan was in great ecstasy. He saluted Yogi again and again. Then he left, after Yogi relieved him to proceed to Thirupathi.

From this first meeting Sri Ponnaiah Iyyappan had almost got a madness for Yogi. He was all the time talking about Yogi and advised the people to go to Yogi if they wanted to see a living God. He also frequented Yogi and whenever Sri Ponnaiah Iyyappan came to see him, Yogi would shower his grace upon him. Sri Ponnaiah Iyyappan was in his sixties and Yogi encouraged him to come again and again to Tiruvannamalai to see Yogi. Sri Ponnaiah Iyyappan talked about Yogi all the time to everybody he came across on his day to day life.

The encounter with Yogi transformed Sri Ponnaiah Iyyappan and he wanted to renounce once and for all. But Yogi denied his intention to renounce it as Yogi never believed and encouraged anyone having outside symbols of renunciation. Yogi used to say that renunciation should be a state of being and not a mere decoration. The plain practical truths Yogi requested his devotees to adopt in the day to day life impressed Sri Ponnaiah Iyyappan. Yogi never initiated anybody into Sanniyasam in his life time but initiated his several friends into his Father's aboard. But Yogi never disregarded or disrespected the Sanniyasis.

Sri Ponnaiah Iyyappan took Sri Om Prakash Yogini along with other friends to Yogi Ramsuratkumar in the same year 1983. Sri Om Prakash Yogini, who heard the experiences of Sri Ponnaiah Iyyappan with Yogi, never thought that Yogi would play the prime role in her life. As soon as she saw Yogi her being was filled with joy and her inner core recognized Yogi as her GURU and FATHER. The madness Sri Ponnaiah Iyyappan had in Yogi, now caught hold of Sri Om Prakash Yogini. Yogi accepted Sri Om Prakash Yogini as his loving daughter and would spare his time always whenever she visited Yogi. Sri Ponnaiah Iyyappan passed away in the remembrance of Yogi Ramsuratkumar within a couple of years after he introduced Sri Om Prakash Yogini to Yogi Ramsuratkumar.

Sri Om Prakash Yogini got the initiation of the Holy Mantra "Yogi Ramsuratkumar" from her Guru. She was all the time chanting her Guru's Name and spreading the Name in the Kanyakumari District. She propagated the Holy Name among the people. She made an awakening among the people in her district.



Sri Om Prakash Yogini and Yogi  
Ramsuratkumar



Ramji Ashram

Yogi wanted her to have a permanent place for her to dwell. As a sannyasini she did not like the idea but she had to oblige her Guru. A piece of land was purchased in Velimalai near Kumarakoil with the help of the friends in

Yogi and a small structure was built upon the land with the guidance of Yogi who named the place as “Ramji Ashram” The friends who helped to build the structure wanted to create a trust but Yogi’s intention was different. Yogi said that there should not be any trust and bank accounts. Whatever would come should be spent for the sake of Father and should be clean. Yogi also instructed them to build a shrine in the ashram and the portraits of Yogi, Swami Ramdas and Mataji Krishnabai were to be installed in the shrine.

The friends who were forced to create a Trust insisted that Sri Om Prakash Yogini install one of the devotee’s portraits and the other of their favourite saints’ portraits. Sri Om Prakash Yogini plainly and politely declared that Ramji Ashram was meant for Yogi Ramsuratkumar. The date of inauguration was fixed by Yogi. It was on 19/08/1986 that the Ramji Ashram started its functioning, remembering Yogi’s Name all the time, conducting every month Anther Yoga, a gathering of around 300 devotees having sat-sang, meditation, bhajan and spiritual discourses.

*“Yes it is Kumarakoil,  
Yogi Ramsuratkumara  
Koil”* Yogi would say.  
The Ramji Ashram is situated in the area of famous Kumarakoil, in

the main road of Nagercoil to Trivandrum. Sri Om Prakash Yogini with the help of a local devotee Sri Murugadas who helped to build the ashram is maintaining the ashram with the total dedication and in the remembrance of her Guru’s Name.

Yogi requested Sri Murugadas to remain in the ashram and help Sri Om Prakash Yogini in the work of radiating peace and bliss in the South end of India by chanting and remembering constantly Yogi Ramsuratkumar. Yogi also gave them a pair of Padukas which was used by Yogi for sometime. Sri Om Prakash Yogini and Sri Murugadas put the Padukas in the shrine. If one sits in the shrine before the portraits of Yogi, Swami Ramdas and Mataji Krishnabai, a natural meditation dawns upon them and one would feel immense bliss and peace.



The shrine of Ramji Ashram

It is a joy to be in the Ramji Ashram. There is always the chanting of Yogi Ramsuratkumar by Sri Om Prakash Yogini and Sri Murugadas. Sri Om Prakash Yogini cooks for whoever comes there with joy and Sri Murugadas keeps the place clean and vibrating. The ashram is on the slope of a small mountain. Sri Om Prakash Yogini and Sri Murugadas had built a small cottage in the hill near the Valli Cave for the use of the Sadakas to do the Sadhana, remembering God. So simple the ashram is but a great bliss engulfs the people who go there.

### **Yogi Ramsuratkumar Manthralayam, Kanimadam**

Sri Ponnaiah Iyyappan also took an advocate Sri Pon Kamaraj of Nagarkoil to Yogi Ramsuratkumar at Tiruvannamalai. Sri Pon Kamaraj had also been attracted by Yogi and he spent all his time in doing bajans of Yogi Ramsuratkumar leaving behind his practice as a lawyer.



**Yogi Ramsuratkumara Manthralayam**

In due course he wanted to build a temple for Yogi Ramsuratkumar in Kanimadam, his native place, in his own land nearby Kanyakumari. Yogi gave him the permission. Sri Pon Kamaraj also wanted to erect Yogi's statue in the temple. Yogi gave his consent.

Swami Satchidananda of Anandashram had laid the foundation stone for the temple of Yogi. With the help of the devotees of Yogi, Sri Pon Kamaraj completed the temple construction and erected Yogi's statue. The kumbabishekam of the temple was organized in

1994. Yogi clearly instructed that the temple and the statue of Yogi should be maintained as per the Agamas and only the Nambootharies should conduct the poojas.

**Yogi Ramsuratkumar**  
Mantralayam, the temple of Yogi Ramsurat Kumar radiates bliss and peace to the seekers. Yogi arranged a huge corpus fund of several lakhs of rupees through a music concert of the famous popular singer Sri Jesudas who was an ardent devotee of Yogi. The interest of the corpus fund should be utilized for the daily poojas in the temple, Yogi told and Yogi also arranged one of his devotees Sri Chandrasekaran of Aruppukottai to look after the accounts.

Sri Ponnaiah Iyyappan was the cause for the spreading of Yogi Ramsuratkumar's Name in the Kanyakumari District which was dominated by Christian missionaries. Sri Ponnaiah Iyyappan passed away with the remembrance of Yogi Ramsuratkumar in 1985.

#### **Yogi Ramsuratkumar Bajan Mandir: Hosur**

Sri Sornanathan Chettiar of Hosur had contributed a piece of land to Kanimadam Yogi Ramsuratkumar Manthralayam, in the name of Sri Pon Kamaraj. Sri Sornanathan Chettiar wanted to build a small structure for the congregation of Yogi Ramsuratkumar's devotees



The statue of Kanimadam



Yogi's statue of  
Yogi Ramsuratkumar Bajan  
Mandir, Hosur



**Yogi Ramsuratkumar Bajan Mandir, Hosur**

to do bajans at Hosur. He wanted to name it Yogi Ramsuratkumar Bajan Mandali. He approached Yogi for getting the approval. Yogi changed the name as Yogi Ramsuratkumar Bajan Mandir and gave consent to construct a structure in the land donated to Sri Pon Kamaraj, for the purpose of Kanimadam Mantralayam.

But Sri Pon Kamaraj objected to the proposed construction and he wanted to sell the land. The matter went to Yogi and Yogi had to call Sri Pon Kamaraj to tell him to permit Sri Sornanathan Chettiar to build a Bajan Mandir in the land. Sri Pon Kamaraj had to accept and allowed the Hosur devotees to build a structure for conducting the bajans.

The Hosur devotees with great enthusiasm collected money and built a beautiful structure. Sri

Thinnappan of Devakottai contributed Yogi's granite statue and it was erected there. Yogi requested one of his dearest devotees Sri Perumal Raju of Krishnagiri to guide the Hosur devotees in maintaining the Bajan Mandir. Sri Sornanathan Chettiar with the help of Sri Venkat alias Arunachalam was able to complete the great task of this



**Sri Venkat and Sri Sornanathan Chettiar**

beautiful Yogi Ramsuratkumar Bajan Mandir. They conducted the Kumbabishekam in 1999. Now the devotees have the regular bajans on every full moon day and the devotees who want to do abishekams to the Yogi's statue, can do the same with their own hands. It is a joy sitting in the building, facing Yogi's statue and listening to the bajans of the devotees.

## 54. The Teachings and Value of the Name

**L**ove is Yogi's teaching. Yogi radiated love throughout his life. Yogi is nothing but the personification of Love. From the ancient saints to modern saints like J. Krishnamurti, all in one form moulded, is Yogi Ramsuratkumar. All the other saints and great teachers preached several methods to live in tune with GOD. But Yogi just lived and gave this world his very being by giving his Name YOGI RAMSURATKUMAR.

Once Yogi said, "*All other saints have done great works but this beggar did not do anything. Some saints built temples and ashrams, some others did great works and gave philosophies, some others preached the way to Father and the way of life, but this beggar leaves behind him only his Name YOGI RAMSURATKUMAR.*" Yes Yogi gave himself for the people to consume Him, to make Him part and parcel of one's being for the evolution of all human beings to the ultimate Godhood.

His love for His FATHER manifests in all beings of this world, nay, the cosmos. Everything in this world whether it is good or bad affects His being because he is one with all. He attends any disorders that happens in any corner of the world, nay, in the vast cosmos, in a mysterious way with immense compassion to make things perfect so that all living creatures would be relieved from the extremities and be well balanced in the social, psychological and spiritual life.

By living Yogi taught how one should love, how one should live and how one should die. Yogi listened to the tragedy of the people with love and attention. That listening and attention removed the burden of the sorrows from the people. Finally he would say, "My Father will protect you. *My Father will ever be with you. Remember my Father by chanting His Name and HE will look after you.*" By saying this He would touch and see affected people intensely. Miraculously sorrows would bring forth clarity and wisdom and the people would look forward to living a life remembering Father all the time with great energy, which has been silently transferred from Yogi's being.

If anybody comes with the sincere aspiration for spiritual upliftment, Yogi would spend great time with those people. He would enquire about their Guru and their practice in their day-to-day life. Then He

would emphatically tell those people to have the unshakeable faith in their Guru and would assure them that their Guru would definitely see that the person would reach his goal, God Realization.

Yogi would never disturb anybody's faith. Yogi would say that if you have the love for God, God will come in the form of the Guru. The faith in Guru will take one to the Divine. He would induce and influence the people to have the faith in their Guru and live as per their Guru's instructions. He would enquire about their welfare and if such people told of inconveniences which had become a hindrance for their movement towards Godhood, He would mysteriously remove them, so that they could energetically move towards God. By removing the obstacles and the inconveniences of the devotees in a subtle way, Yogi would say, "***Your Guru saved you, guided you and protected you.***" All the forms of the Gurus are one and the same. The love for one's Guru would be reciprocated through another Guru. This mysterious and miraculous communication among the various forms of the genuine Gurus is a great wonder in the spiritual sphere of life.

Once a sadhaka asked Yogi to prescribe a simple method to see God. Yogi immediately told the sadhaka, "***Love all, hate none, Serve all and take lot of Nellikkai. Remember this beggar's Name Yogi Ramsuratkumar all the time.***" It is His teaching put in the simplest way. Keep your body fit and healthy, love and serve all as God is everywhere and in everybody and to have the energy to do these, remember all the time Yogi's Name, which is the source of the spiritual energy. This is the teaching Yogi prescribed for his devotees.

Yogi once asked the people around him in 1976 under the Punnai tree, why he wanted the people to chant his name. A young friend Krishnasamy answered that Yogi's name was a fresh one and all the other mantras were old. Yogi seriously declared, "***Yea that's true. All the other mantras are powerful but this name YOGI RAMSURATKUMAR has a special power that on remembering this name, instantly people would get the transformation. My Father has invested in this Name 'Yogi Ramsuratkumar.' For the other casual people Rama, Krishna, Siva and Muruga, these names may be helpful but for the friends of this beggar this name Yogi Ramsuratkumar is all powerful and it would take them to my Father, the supreme God. If they have the faith in this beggar, they need not worry; this beggar will take the responsibility of their life.***"

THE TEACHINGS AND THE VALUE OF THE NAME .

Regarding the ashrams, Yogi told, “*The place where a Master dwells becomes an ashram but no ashram can produce a Master.*” The ashrams are the symbols and the monuments of the spiritual Masters and the very purpose of their existence is to push one to move towards Godhood by surrendering everything to the Holy Feet of the Master. The people can come and stay in the ashrams to have the remembrance of the Masters who created the ashrams. But after they return back to their places they should continue remembering and chanting the prescribed Guru Mantra to live a perfect harmonious life.

The effect of the Guru Mantra should be reflected in one’s life and if the life could not get the required transformation, then there is a serious flaw in one’s attitudes and intention which prevents one to receive the grace of the Master. Guru’s grace should not be translated in terms of the material benefits alone. By Guru’s grace alone one could have intense Love and Faith in Guru and through this Love and Faith in Guru one would have the natural renunciation of the material world. This natural renunciation facilitates one to dissolve in the infinite immensity of GOD or GURU.

When once M. commented about India’s poor growth in the material comforts comparing to the developed nations, Yogi told “*Yea, the developed nations could create powerful weapons of destructions, the scientists, experts, richness and comforts but remember India alone can create the Masters like Buddha, Ramdas, Ramana, Aurobindo, J. Krishnamurti and still several other Masters. If you work to have prosperity and power, you can have it but you will miss the people like these saints. So Father would not allow that. Father would create such an atmosphere in India where the Masters could be born, play and teach the world how to live and how to die. India is the playground of the Masters*”.

The main purpose of the existence of Yogi is to make people inch towards God and by doing so, love and harmony would spread throughout the world. Moving towards God means loving God. Loving God makes one love all. This march towards Godhood from human is called evolution and the purpose of the very existence of Yogi is only for this evolution.

The way Yogi consoles people in sorrow is always unique. He would listen to them with great attention and concern. He would not philosophize but try to share the pain and burden of the problems. He

would weep with the devotees, tell the stories of the great bakthas who suffered greatly in this world and would pour his love and affection torrentially in a way the affected people would never forget. He patiently taught them his Name and would request them to remember this name whenever they faced difficulties again so that Father would come to their rescue, he would assure them.

Yogi used to say he had to remember his name as well as his form. He told if one could remember any one of the gesture of his form constantly, that was the meditation and that was the tapas. Yogi said, *“If this beggar walks, it’s a teaching, if he sits it’s a teaching, if he talks it’s a teaching, if he eats it’s a teaching, if he sleeps it’s a teaching. His whole frame is always blessing and teaching. People need not ask this beggar to bless them. This beggar is always doing that.”*

Yogi also said, *“This beggar died at the holy lotus feet of my father Swami Ramdas in the year 1952. After that my Father alone exists and not this beggar. This name Yogi Ramsuratkumar is not this beggar’s name, it is the name of my Father. Father would always shower his grace on the people who remember this name.”*

### **Yogi's own people**

Yogi had chosen several people and worked on those people. The people who have love, who have the serious longing to see God, who sacrifice his/her everything for the welfare of others, who are selfless, who are always having care and concern for others, who are not sticking fanatically to any particular religion, cult or ideas and who do not hate and hurt the people of other faiths are the chosen ones.

Yogi chose the people in spite of their caste, community, religion, gender and nationality. Yogi would initiate them with His Name Yogi Ramsuratkumar and give them the energy to remember the Name constantly. Thus He penetrated them into the core of their being and transformed them even without their notice. The people who got the transformation would devote their whole time in remembrance of their Guru to become one with God. They would live their life in joy and would radiate the bliss. They would always radiate harmony, love and Godhood by constantly remembering Yogi's Name. Such changed people would always love, care and have the concern and responsibility towards the whole of mankind

Once Yogi told that he needed only a few people to do his Father's work. "*This beggar is not meant for the masses. Let the masses go to the other saints. This beggar is here to create a few individuals who can do My Father's work*", Yogi said. In his lifetime Yogi created several individuals and they are doing Yogi's Father's work silently without anybody's notice. It is just like that, Yogi explained as a deepam lights the other one and the other to another. Yogi said it should start from one's house and then it should spread throughout the world.

Yogi was able to see the potential of the people who could do his Father's work. He came to live in Tiruvannamalai which was a spiritual and religious place. The real sadhakas and seekers would come in search of God to Tiruvannamalai from whom Yogi could choose the people who were fit to do his Father's work. In some cases, Yogi would create situations in the real devotees' lives, in various part of the world and would call them through his other devotees to his immediate presence. As soon as the devotees reached him, he would work on them and make them the best instruments to do his Father's work.

Initially Yogi entertained everybody who was basically religious and pious. Then He would filter the people by conducting several tests and finally he got a few alone through whom now he works. Not being clean, smoking, doing no rituals, speaking about all the subjects of the common mundane life and finally the organizations in his name are the few filtering points. The people who have successfully crossed these hurdles become totally one with Yogi and they would do the Father's work silently. Yogi often quoted J. Krishnamurti, "Truth cannot be organized."

Yogi would adopt several techniques to uplift the devotees. He would spread all the teachings of the past, ancient and the present Masters and saints. He would see which one would be suitable for the particular devotee. Then he would go on saying about the particular Master and his work. In this way he would create a taste for the Master in the heart of the particular devotee. The devotee would go through the Master's works and find the same very useful for his spiritual growth. Only to a very few devotees Yogi would share the life and the teachings of almost all the saints through which Yogi himself crossed. The devotees who had seriously and passionately gone through them would become very near and dear to him. For these people he waited and when they came finally, he would catch them, transform them according to the need of his work. He would initiate

His own people with His Name which would give them the Spiritual Energy to understand the Divine Secrets and the works of the several Saints and Masters.

This does not mean that Yogi was selective and he does not work on others who come to him. He works on all the devotees who come to him or remember him. If a devotee comes to him for the remedy of a particular problem and if Yogi feels by solving that problem the devotee could remember Father and live with the minimum basic humanity by loving his family at least, then he would work on them and solve the problem. And if Yogi feels about a particular devotee that money, power and health are the hindrance for his growth towards Godhood, he would ruthlessly snatch everything from him by creating situations so that he could move towards God.

Yogi is always working to make people marching onwards firmly to Godhood. He attracts people by making use of the reputed people in the society, like great authors, people from cinema, politicians, big officers from judicial, industrialists and the other popular people of several other fields. The common people get attracted on seeing the writings of the famous authors about Yogi in the magazines. They also get attracted when they know that the VIPs of society are the devotees of Yogi. They come and see Yogi out of curiosity to get material benefits. Yogi would work silently using all his energy to improve the psyche of such people without the notice of the concerned people by giving sugar candy or some fruits as Prasad

*“So far as the name Yogi Ramsuratkumar remains in this world, M., P., and S., these people’s names also will be there”*, Yogi declared once. Yogi might have created several people who may not be visible but the torch would always be burning. This light is lit by God and it would go on igniting the other again without break to illumine the whole world.

Yogi once told that Lord Siva would always come with his Siva Ganas (His own people) likewise a Guru would always come with his own people. When the work is over the Guru would go and his people would also go one by one after completing His work. Most of the people would not be visible and rarely one or two may appear on the surface. When the time needs the presence of the Guru, the Guru would again come into this world in a different form to evolve human beings

towards Godhood. Yogi declared that his own people would be with Yogi eternally.

Yogi's own people are radiating love, courage, harmony and wisdom. These people have also been ordained to pay the price for the state they have achieved through Yogi. They suffered and tasted the pains of the worldly life. They also absorbed enormous pain to reach a state of wisdom to tell people the way to lead a harmonious life and the way to God. On seeing the lives of such devotees and listening to them, the seekers and people with sorrows would get the vibrations of the divinity which would guide them, heal them and put them on the path towards God with all joy and energy.

### The State Of Yogi

The author had been blessed to be alone with Yogi for several nights in His abode at Sannathi Street House without saying a single word. He was sitting in His seat just in front of the author and the author was sitting on his. There was no thought process, no movements, no anxieties, no expectations and no existence even. There was a total silence, and peace. Yogi was radiating His Non Dualistic State when He was alone. It enveloped the entire atmosphere. It was like a magic stone, which made everything gold by touching it. In Yogi's presence, at that particular time, YOU ARE THAT! Your normal being completely becomes absent.

But He would not allow you to remain in that state. That's the tragedy. As soon as you get to that state, He would smile at you. Immediately a sort of fear, anxiety would sprout in your heart and silently you would cry, "Swami, leave me, leave me." Then Yogi would laugh and laugh. Why should He do it? Perhaps still we have our Prarabha Karmas remaining or still we are not fit enough to have the last jump. Then He talks about the value of remembering Guru's Name, His Form and His teachings. He emphasizes the value of the faith in one's Guru and His teachings. When one wants to retain oneself, out of fear, He would come, out of compassion in a DUALIST way and teach one how to surrender to the will of GOD.

He says, "*Whenever my Father wants this beggar to talk, this beggar talks, whenever my Father wants this beggar to keep silence, this beggar keeps silence, whenever my Father wants this beggar to laugh, this beggar laughs, whenever my Father wants this beggar to weep, this beggar weeps.*

*Wherever my Father keeps this beggar, whatever my Father does with this beggar, this beggar would just submit to his Father's will. This beggar knows Father cannot commit any mistake. Whatever He does, He does for the good of the whole cosmos. So, nothing is wrong in this world, nothing is sin in this world. Every thing happens, happens by the will of my Father. So, nothing is wrong in this world. Everything is perfectly alright.*" These words of surrender would kindle the attitude to surrender in the listener.

But, when the listener, the self, the "I" is gone, he absorbs everything and remains in NONDUALISTIC STATE and there exists the only form of PEACE, EMPTINESS, VASTNESS, VOID or GOD. When one European enquired of Yogi's state whether it was Dualistic or Nondualistic, Yogi jokingly responded that He was somewhere in between both states.

Yogi requests the people to keep their Human Aspects intact. That's the best part of Yogi's teachings. By leading a pure, selfless life, Yogi showed the world how to live a human life. Yogi always helped with all simplicity the needy people. He encourages the people to come out openly with their problems. Once the people are aware of the problems, they solve the problems by themselves.

Yogi was so simple. When Yogi was asked about the unknown ghosts, evil forces, the rituals of the religions and the things of the day to day routine life of the different fields, how to do and what to do, He would say without any hesitation, "***This beggar does not know.***" He would never try to answer the questions or philosophize the issues. When He listened to the sorrows of the affected devotees, He would share their burden of sorrows. When He heard of the people's joy and happiness, He would rejoice with the people.

To those people who used to blame all the evils and misdeeds in the world on Kaliyuga, Yogi would say, "***Kaliyuga has gone. Now it is God Yuga. This beggar is able to see God everywhere and not Kali anywhere.***"

Yogi was a wonderful listener. He would listen with attention to everybody and everything. He was able to listen to the birds' feeble languages; He understood the silent language of the plants and flowers. He listened to the pains and problems of all the living and non living beings. By listening, He communicated and passed His energy to the needy aching souls. He would become one with the people who came to Him with all simplicity. None could hide their intentions or desires

or thoughts in front of Yogi. When Yogi sees one, He sees all one has, even in the deep core of one's being.

Yogi encouraged the people to become a good human first. A good human alone could become a good seeker. Divinity could be reached through humanity not at the cost of humanity, Yogi preached through his Life. From the early life, Yogi was a good human and this humanity took Him to the level of God. Yogi was human as well as God at the same time. When he retained his human aspect, he was in a Dualistic State and when he retained his Divine Aspect, he was beyond, beyond every thing. A human mind and intellect can not comprehend His real State. He had shown this Divine aspect occasionally to selective people of his own and mostly he would never exhibit his Non Dualistic State.

*“We are here to do Father’s work Parthasarathy. To do my Father’s work we should retain a little ego, Parthasarathy!”* By saying this, Yogi teaches a Dualistic State only to help others who are in need. When the work is over one could disappear in totality in the Non Dualistic State by the Grace of the Guru. Shifting from Dualistic state to Non Dualistic and Non Dualistic to Dualistic state is always an acutely painful process. Yogi suffered the pain silently for the sake of the well being of the people and the world. Throughout life, Yogi suffered to a great extent to help mankind to inch towards Godhood. Yogi was ordained to suffer for the sake of the mankind and Yogi successfully lived His life with pains and sorrows.

Throughout his life, Yogi never performed any rituals. When the head-priest of the Arunachala Temple offered him Vibuthi (Holy Ash) Yogi would apply it fully on his fore head without wasting it because of the love he had for the head priest and not to get anything extraordinary out of the Vibuthi. Yogi never needed anything.

Occasionally when Yogi talked about India, he would exhibit emotions and pick up the dusty soil beneath him and would apply it on his forehead with all reverence. Whenever he went to the temple, he would hide himself in a corner of the temple and would lie down there. Sometimes he would stand before Sampantha Vinayagar’s Sannathi, leaning on the pillar there and bless the people. Very rarely he would take some friends to the sanctum sanctorum of the temple and would watch the rituals of the Archanas and Aarthi. He had great regards for the priests working in the temple but very rarely participated in the

rituals. Sometimes he would sit among the beggars in the entrance of the temple for a long time and whatever money he got from the visitors of the temple, he would distribute the same with the other beggars sitting there.

Yogi exhibited a beggar's form outside and lived a Godly life within with full of love, compassion and the supreme wisdom of his Father. When people came to him, Yogi would come down to their level and enquire about their welfare and would work on them to take them towards Godhood. This unique simplicity of Yogi attracted several people, animals, cats, mice and other poisonous beings too.

Yogi brought up a dog calling it Saibaba and the way he conversed with Saibaba was wonderful. Saibaba would produce sound and Yogi would understand it and reply with the suitable answer which Saibaba understood and obeyed. Not only Saibaba, but also several mice used to play upon Yogi while Yogi was sleeping on His mat in the Sannathi Street House. Below His mat, several poisonous scorpions had made their home.

Once a female cat delivered three kittens in the adjourning room of the Sannathi Street House in the mid 1980's, after the demise of Murugesji. The mother cat would go out in search of the food and Yogi would take care of the kittens. He would have a long stick and whenever Saibaba came, Yogi would drive the kittens with the help of the stick to the adjourning room. Whenever the kittens cried in hunger, Yogi would get some milk and pour it in a separate plate so that the kittens would drink. Sometimes the kittens would sleep on the mat with Yogi. After several months the kittens and their mother went away once and for all.

Yogi assured on several occasions that when anybody comes and touches the door of the gate of his sannathi street house and remembered his name "Yogi Ramsuratkumar", his Father will not send them empty handed.

Yogi was very fond of listening to the Vedic chanting. If any Vedic pundits came to see Yogi, Yogi would request them to chant the Vedic mantras and would listen to them with all attention. But he told his devotees that to learn and understand all the four Vedas, it would take 32 years and after completing this, one would understand the value of the God's Name and would remember God's Name. Yogi encouraged the Vedic pundits to go through the Vedas in the most reverential way

as they were the works of the great rishis' but he told his devotees only to remember his name, which is sufficient to take them towards Godhood. Yogi once said, "*All the other mantras and the rituals are for the other casual people but for the friends of this beggar, this name Yogi Ramsuratkumar alone is enough and this name would take them to the Holy Lotus Feet of my Supreme Father.*"

But, when the people of rituals came to Yogi and requested Him to allow them to do some rituals and yagas in the ashram, Yogi would permit them. Yogi would never interfere in anybody's faith. Yogi used to insist the people stick to the faith that they hold in their hearts. If anybody came to Yogi, saying that they had made the vow to come to a particular temple to offer something if they would come out successful in a particular venture but could not do the same, Yogi would insist they fulfill the prayer first giving top priority.

But the people of Yogi would never bargain with Father, as that's what Yogi taught through His life. All the yagas and the other rituals of religions are result oriented. There is a purpose and a result for every ritual and yaga. Yogi wants His people to love Father, not to demand or beg anything from Father. Father alone knows what one needs and requires. So, Yogi says just to remember Father by chanting His Name "Yogi Ramsuratkumar" and Father will take care of one's life.

### **Yogi's concern for Ladies**

Yogi knew the conditions of the lives of ladies in India and he always would pay special attention to ladies. In India, the women folk have limited freedom of expression. During their childhood, they enjoyed all sort of freedom but once they reached the adolescent period their freedom would be clipped. They should adopt several disciplines otherwise they would be scolded, sometimes punished. After marriage, the ladies' total attention should be on their husbands and their in-laws and in the process the ladies suffer a lot in the initial wedding life and in due course they get used to such environments. Most of the ladies' life in India are drenched in this culture and it leads them into the life of religion and devotion with a great sacrificing attitude.

Even the parents could not understand their girl childrens' problem like Yogi understood them. The ladies were free to express their subtle and complicated problems to Yogi and Yogi would listen

to them with all attention and put them on the path of devotion by asking them to sing songs about Gods of their choice. Then gradually he would introduce the value of his own Name and would make them chant and remember his own Name all the time.

Even though Yogi listened to all the problems of the ladies due to their in-laws and husbands, he would never advise the in-laws and husbands or threaten them with his power. He would suggest to them and would try to put them in the path towards God. He would give spiritual strength to the ladies and this strength would change the attitude of their husbands and in-laws towards them.

Yogi would also concentrate on the wives of the sadhakas so that they would not be a hindrance to the progress of their husbands towards Godhood. Yogi would always insist that ladies have the proper protection from their husbands and children and would never encourage the ladies to travel alone even for a short distance.

Yogi chose a few couples to move and progress in the path towards God, his Father. He would make them feel safe as if they were in his lap and protected, so that they could move towards Godhood without any fear. He would say several stories of the rishis and rishipathinis, how the husband did the penance and how the wife served him to do the penance and how both by doing this, they attained Godhood. He would not allow the couples to have conflicts with each other. He would infuse confidence in them by saying the husbands could not commit any mistake in harming the wives and the wives had care and concern for their husbands. These words would bring confidence to the ladies' hearts. Yogi's work was to make the couple both evolve towards Godhood brings love and harmony not only to the family but also to the immediate surroundings.

### **Yogi's unique methods**

From ancient time to the modern world of spirituality in the whole world, it is a glorious uniqueness that a Yogi had assured God Realization and God's protection by chanting and remembering HIS OWN NAME YOGI RAMSURATKUMAR. This Mantra has proved its glorious power by making several people become one with God and making the evolution from humanhood to Godhood possible in every potential seeker. Yogi prescribed this holy mantra to the people and this mantra kindled the prana, the source of energy, Agni within one's being.

THE TEACHINGS AND THE VALUE OF THE NAME.

Murugeshan, Yogi's beloved devotee was in a burning aspiration of God Realization. He was focusing his entire life towards God Realization after he met Yogi. He had the belief that by having a single focus and determination in Godhood, one would have the God Realization. Serious contemplation and meditation towards God would bring forth God Realization, he believed.

This serious aspiration was an energy emancipated from the Prana, the form of the Agni, the inner source of the energy of one's being. When Yogi felt Murugeshji's body temperature was too high, he was able to understand the burning aspiration of Murugeshji, full of wisdom and Vairagiya (Determination). But Yogi felt, Murugeshji's system needed love, surrender and compassion to reach the highest state of God Realization.

Murugeshji, by the grace of Yogi, attained the Guru Bakthi and surrendered to the feet of his Guru Yogi Ramsuratkumar. As soon as Yogi perceived Murugeshji's surrender, Yogi absorbed him, by liberating him from the body conscious and other attachments. Here Yogi divinized the burning aspiration of the serious devotee. On the other hand, Yogi prescribed several others who had a little aspiration towards God Realization, asked them to keep them warm so that they could maintain the little seriousness, emancipated from the Prana, the form of the Agni, the source of the energy in their being to evolve further towards Godhood.

Yogi would always insist that the devotees' attention should only be on him while they were with him. He would ask one of his attendants or one particular devotee to bring coffee or some eatables. After they brought them, they should not distribute it without the permission of Yogi. Most of the time Yogi Himself would touch the coffee or eatables to pass on his energy and would serve the same to the devotees. After Yogi put the coffee before the devotee, the devotee could not touch it, till Yogi would give the permission. If anybody before Yogi gave the permission to take the coffee, Yogi would say, "*Oh, you have disturbed Father's work.*" Then he would wait till that devotee drank his coffee. As soon as he completed, Yogi would say, "*Come on my friend, this beggar leaves you. You can go now.*"

Yogi kept his devotees at various wave lengths in different compartments. He would never allow people to interact among each other in his presence. If they tried, Yogi would say, "*You people are*

*disturbing this beggar's work. Now this beggar leaves you. You can go*", he would give some fruits to the friends and dispose of them. But at the same time Yogi would encourage the devotees of equal wave length to meet frequently and talk about Yogi and His teachings. Yogi would say, that's meditation and in such an atmosphere one could feel the presence of Yogi in a subtle form.

Yogi would occasionally allow the devotees of equal wave length to discuss and debate before Him about the teachings of the masters. If the discussion and debate reached to the stage of heated argument with a high tone, Yogi would intervene by chanting God's Name for sometime and would laugh. That laughter would affect everybody and the tension among the devotees would vanish.

During Yogi's physical presence several people wanted to live with Yogi or at Tiruvannamalai. But Yogi did not allow these people to live in Tiruvannamalai, saying, "*There are a lot of idle people in Tiruvannamalai. You have work at your place. Be there and remember this beggar. That's enough.*"

Yogi knows the limitation of the devotees who expressed their desire to live in Tiruvannamalai. They always depended upon the physical presence of Yogi and they did not know how to live alone. Yogi insisted that such devotees should not depend upon his physical form. The devotees should all the time remember his Name, which would bring them peace and bliss wherever they were, he assured.

But Yogi insisted that some people live at Tiruvannamalai permanently and he would protect them by giving them the strength to evolve in the path of Godhood. He would keep these devotees totally alone and pure.

After Yogi's physical absence several people wanted to live in the ashram permanently but they could not live there. They ran away from the ashram. Yogi told them several times that under a big tree another big tree couldn't grow. Only thorny bushes and grass alone would grow.

### **Yogi on Physical ailments**

Yogi never advocated pranayama and pranic healing to cure physical ailments. Even the ashram's medical camp had started against

Yogi's will. He did not feel that this should be the function of an ashram. *"Don't bother about your physical body. Remember my Father and my Father will take care of you."* Yogi told.

One of the prime missions of Yogi was alleviating the psychological pain the people suffered. Still, Yogi gave serious attention, suggestions and prescriptions of some ayurvedic medicines and herbs to some of His friends and devotees with physical problems, which caused hindrance in their journey towards Godhood. Otherwise Yogi was a naturalist. Yogi taught one to accept whatever comes in one's life.

The so called problems, miseries and diseases are all the boons from Father, which would make one remember Father all the time, Yogi said. The birth, growth and death are all for the bodies and not for the Truth, Atma which is beyond the body. If one is able to concentrate upon Father all the time, one would lose body consciousness. If one is always thinking about one's physical comforts and conveniences, he would miss Father. *"Remembering Father is Life. Forgetting Father is Death,"* Yogi declared.

This does not mean that one should ignore and persecute one's body, by starving it and not taking care of it properly. When one lives in Father all the time, Father will take care of the physical frame. Any actions and thoughts based upon Father would bring forth the bliss and peace for the body and mind, in spite of the ill health and deadly diseases. By chanting Guru's Name, one could fill their mind with the God consciousness which would take care of body and mind. Even the so called disease and disorders of the physical frame would help one to reach God.

Once a cancer patient came to Yogi, at the ashram, along with his wife and daughter with great hope that Yogi could cure the disease. The author was sitting with Yogi who was sitting just outside the Pradhan Mandir in the Ashram.

The doctors declared that the disease was in the advanced stage and the cancer patient could live only for another few months. He was crying and his wife and daughter were also shedding tears. The man caught hold of Yogi's feet and prayed to save him. Yogi was sitting like a rock. He was holding the author's hand. He did not utter a single word. The man was still holding the feet of Yogi and seeing Yogi's face with great expectations. Yogi asked him to sit on the chair. The man sat on the chair. Yogi maintained the deep silence and poured all his

attention on the man. It was the first visit of the man to Yogi. He was a rich man, who had an erroneous way of life earlier. Yogi showered all his compassionate attention on the man. The patient told him that the pain was severe. Yogi was in deep silence for a long time.

After sometime Yogi told the author to convey in Tamil what he said to him in English. Yogi said, “*Ask him to chant Rama, Rama, Rama, all the time. The pain will reduce gradually and one day it will finish.*” The author was thrilled and shocked. He told the literal meaning of the words in Tamil, said by Yogi in English. The man imagined that Yogi would finish off the disease. He saluted and prostrated before Yogi again. Yogi pronounced, “**Rama**”. The patient repeated “Rama”. Yogi uttered three times “**Rama**” and the patient repeated. The author could understand that Yogi initiated the patient with this powerful mantra “Rama”. The patient and his family went to their place happily. The patient was all the time remembering the Mantra “Rama” and in a few months he reached the coma stage and in another few days he passed away.

### **Yogi on Yoga**

Murugeshji asked Swami, in the year 1977, January “What should I do to attain Father? Should I learn yoga?” Yogi Ramsuratkumar replied, “*All the tapas you do would take you to the feet of your Guru. Once you reach your Guru, your sadhana, efforts, end there. Listen to your Guru and have faith in your Guru. Your Guru would take the responsibility of you and take you where you ought to reach. After reaching Guru's feet, you need not worry about your spiritual growth. My Father will bless you with supreme wisdom. Just remember my name. That is enough.*”

Yogi continued: “*The Guru is like a cobra and you are like the frog. Once the frog is caught in the fangs of the cobra, it is finished. Now there is no escape.*”

Under the Punnai tree, Murugeshji was doing Pranayama while Yogi was taking rest. When Yogi got up, he saw Murugeshji doing Pranayama. He asked Murugeshji what he was doing. Murugeshji replied that he was trying to do Pranayama. Yogi asked Murugeshji who had asked him to do Pranayama to which Murugeshji replied Swami Rama Tirtha mentioned about Pranayama in his talks, which came in the book “In woods of God realization.” Yogi told Murugeshji that Pranayama should be done under the guidance of the Guru and under a different



THE TEACHINGS AND THE VALUE OF THE NAME.

atmosphere. If it was not done in a proper way and in the proper place it would give a negative result. He added that it was enough for the friends of Yogi to remember his name “Yogi Ramsuratkumar” which would take them to the destination. Chanting this mantra “Yogi Ramsuratkumar”, would regulate the breath, cleanse the system and give the spiritual energy to realize the Supreme Father.

Yogi then recited a couplet in Hindi and translated the same in English. *“Walking, walking and walking. The destination, the goal, the home is 18 Miles away. I become tired. My legs are painful. I could not move further. Whom is to be blamed?”* On saying this Yogi laughed and everybody around Yogi could feel the energy of Yogi and understood the value of the grace of the Guru. Without the Grace of the Guru one could not reach the destination by their own limited energy, adopting several methods or Yogas. Guru’s energy and power in the form of the Holy Name alone could lead one capable soul towards God and that is Yoga.

Yogi occasionally would quote Naradha Bakthi Sutram, in which the sage Naradha declared that it was very hard to find a Guru. Even if one found the Guru, it would be much more difficult to go near Him. Even if one got the opportunity to get near to the Guru, it would be still more difficult to receive His Grace. How many people had the luck of having a genuine Guru in this world? One should be pure, selfless and a good human, to whom God would descend in the form of a genuine Guru. Let us be a good Human. Being a good human is Yoga.

Now the question arises, what would be the fate of the people other than the good ones? Let the other people realize and repent the misdeeds they have committed in their life. Out of this realization they would have limited wisdom through which they could locate and identify the genuine Guru. They may not get the closeness of the Guru but they may get the opportunity to learn the mantra the Guru prescribed. If a man remembers Guru Mantra with all the faith, there comes a transformation. And this transformation takes one close to the Guru.

When Sage Valmiki was a dacoit, Naradha gave him limited wisdom. When Valmiki realized his misdeeds, Naradha initiated him into “Rama” the great mantra. Valmiki was not even able to pronounce

the mantra properly. Even then the mantra helped him to attain the supreme state of Godhood and he wrote the famous Ramayana to uplift the future generations to become good human beings. So, whoever remembers the Name Yogi Ramsuratkumar, would definitely get the transformation and would evolve towards Godhood. This transformation is called Yoga.

Yogi Ramsuratkumar, in his sadhana tried all sorts of Yoga to attain Godhood. He attained not through any particular Yoga, but in spite of Yoga. Once he gave up his attempts through the prescribed Yogas to realize God, submitted his will to his Guru and remembered Guru Mantra all the time, which was the real Yoga, the Lord came with all glory to absorb Yogi. Finally, he flowered, became a great Yogi and spread the fragrance of Godhood.

He would always keep his body warm for a mysterious reason. He was the personification of the Prana, the Fire, Agni, the life source and Yogi might have liked to cover this secret from the casual devotees by putting several clothes upon his being. But whenever Yogi wanted to make one evolve towards Godhood, he could release the energy to the selective, capable devotee in spite of the dress. It was a beauty to see Yogi releasing his power and energy upon the capable devotees. Even in the hot summer, he would not use an electric fan. He would always cover himself with a thick bed sheet.

### **The Fences on the Way to Yogi**

Yogi Ramsuratkumar did not want to radiate his spiritual brilliance to all the people. He had his own filter points and fences. His way of dressing was also one of the fences. The dirt of the dress, the dirt of the body due to not taking bath for years together, the smoking habit and wearing no religious symbols upon his being were the fences one should cross to go near His Real Being. He always wanted to hide himself. The dress he wore helped him as a fence.

If Yogi would like to hide his power and his oneness with his Father, he would flatter people sitting around Him. We can just take it as granted that these people are still to progress to qualify to have as a Guru. The only way he found not to get disturbances to do his Father's works from these so called pious, religious oriented and arrogant egoists, flattering, touching their feet and keeping them near Him. In the process He might have suffered, but he never bothered.

THE TEACHINGS AND THE VALUE OF THE NAME.

His Father's work should be done and the hindrance should be overcome. Sometimes he was suffocated by the surroundings of these insensitive, so called pious devotees but he suffered silently and did his Father's work.

Yogi was always with his Father and his real devotees and far, far away from these egoist devotees. It is just like how the Hindu Gods put the most poisonous beings upon their very being and keep the demons under their feet.

Yogi needs only those people who have attention towards him and not to be attracted by the way side beautiful decorations which Yogi himself made. If anybody was attracted by the way side beauty, they would be stranded away from the path. If anybody had the courage to go to Yogi directly without a fall on seeing the authoritative and decorated people on the way to Yogi, Yogi would shower His grace upon them and He would see that those devotees would reach His Father soon without anybody's notice.

Yes, Yogi needs people of religious, arrogant egoists to help His works, standing as a fence, a filtering point, so that the non serious people could not come and rob his time. He chooses such people of arrogance and they could not behave otherwise. Yogi would hide behind them. A serious aspirant, who understands these people in the right sense, would ignore these people and would have a one point attention on Yogi. Yogi would shower his grace upon these brave people who understood Yogi and his teaching by absorbing them into his infinite holistic vastness.



## 55. Yogi's Statue

A living Guru is essential for everybody who wants to evolve towards God. It is evident from the life of Yogi who first met Ramana Maharishi. He was convinced by the teachings of Ramana Maharishi, got great inspiration by the grace of Ramana Maharishi and was directed to Sri Aurobindo. Even though he was not able to interact with Sri Aurobindo, he was completely convinced of his teachings. He saw both the Masters, went through their teachings and was progressing on the path towards God Realization.

But both the Masters attained Mahasamadhi in 1950. Then he went to Swami Ramdas. There he got the initiation and did severe sadhana. He wanted to be near his Guru. He was denied permission. Then he wandered, oscillating between the attachments of the family and the desire to attain Godhood. His desire to seek Godhood was so intense, it took him to several places and finally to J. Krishnamurti and Tiruvannamalai. Once he achieved wholeness through the forms of Ramana Maharishi, Sri Aurobindo, Swami Ramdas, J. Krishnamurti and the Holy Hill Arunachala, then he himself became a Holy Divine Form through which he did His Father's work. The Holy Forms of God Realized Souls play very important roles in the seekers' progress towards Godhood. The Holy Forms help the seekers to merge with the Formless Vastness, God.

Yogi was aware of His end. He wanted out of his great compassion for his people to be present in a visible form. He thought a statue of Yogi should be erected in the Ashram so that the people could pour their sorrows and vent out the anguishes of life and be free.

Kalasagar Rajagopal was a great sculptor and artist. He became a close friend and devotee of Yogi. He came to Tiruvannamalai to live in the Holy atmosphere of Tiruvannamalai. He took a house for rent near Yogi's ashram. He was in his early eighties. Yogi had great love and affection for Sri Rajagopal. Yogi requested Sri Laxman Chettiar, one of His devotees, to look after Kalasagar Rajagopal with great care. It was a joy to converse with Sri Rajagopal as worldly anxieties did not bother him. He would shun away anxieties by laughing at them, making jokes of them. He had a close association with J.Krishnamurti, Ramana Maharishi and still several other Masters. Yogi loved this sculptor.

Yogi requested Kalasagar Rajagopal who sculpted Ramana Maharishi's statue, to make a statue of His Form. Kalasagar Rajagopal requested Yogi to stand as a model for more than 2 hours daily for three months at the old darshan hall. Finally the mould was ready and Yogi enquired of Kalasagar Rajagopal of what metal the statue should be made. Kalasagar suggested Gold, Silver, Iron, Lead and Tin. As per the suggestion of Kalasagar, Sri Laxman Chettiar was given the work. Sri Laxman Chettiar took Kalasagar Rajagopal to Dindigal along with the mould. Several devotees offered metals and with the help of Sri Thinnappan Chettiar, who was a great devotee, the statue took shape at Dindigal.

The statue was brought to Tiruvannamalai and put at the old Darshan Mandir. But Yogi did not see the statue for another four months. Then suddenly one day he called the then trustee of the Ashram and asked him to take him to the statue. He went near the statue and bowed down before the statue, touching the feet of the statue. He instructed the Trustee to install the statue within 24 hours in the main hall of the ashram, pointing out to the place. After the installation of the statue, Yogi touched its feet and declared that this statue was his Father's and if anybody went around it and touch its feet, his Father would look after them.

When Yogi was critically ill, a long time devotee who could not go near Yogi went to the Statue and massaged the legs of the statue. Yogi who was lying in bed asked one of his attendants Parthipan, "***Parthipan, somebody is massaging this beggar's statue. Go and see who is there?***" Yogi was lying in an abode from where he could not see the hall where the statue was. It was night time and nobody was permitted inside the hall. But whsen Parthipan went to see, to his astonishment, he saw Rajini a long time close devotee of Yogi massaging the statue's leg as if it were Yogi's. Parthipan went to Yogi and said that it was Rajini. Yogi just listened and closed his eyes. From this it is evident that Yogi is one with



Kalasagar Rajagopal and  
Sri Laxman Chettiar

the statue and that he offered the statue for the sake of the devotees to personify Him in order to listen and help His devotees.

For the people who had an association with Yogi, the statue of Yogi and his photo given would be of great help to them to move in the path of evolution towards God. For new people who could not get the opportunity of having association with the Yogi, if they are passionate to have a living Guru, if they come and bow before the statue, touching its feet and say "Yogi Ramsuratkumar", they would be guided through a genuine living Guru to the divinity. If they are able to stick to the Holy Name "Yogi Ramsuratkumar" and chant the Holy Name at all times with immense faith, then they will definitely get salvation by attaining God Realization.





The Statue of Yogi Ramsuratkumar

